The Pastor

JULY ◆ NINETEEN AND FIFTY

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. . . I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know . . . what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come . . .

The Pastor

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THE COVER: As the nations seek peace men must learn that all peoples, all institutions, all things are under God's judgment and grace. The words on the cover are from Ephesians 1:16-21 (Revised Standard Version). The drawing is by J. Burnard Wiley, Methodist Publishing House artist.

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EDITORIAL

Prayer for Today's World

O Lord our Lord, how excellent is thy name in all the earth!

We who walk amidst the conflict between the darkness and the light are faced with the eternal decision, and we must choose. We have struggled from the crisis of war into the crisis of relative peace. Yet we know, because Thou art God, that in crisis there is always hope for a better day: Yahweh is King! Life is what we hope for; and life does not depend upon the hands or minds of men but upon the heart of the Eternal. We know, however, that men must make their decision, as it was proclaimed when Thou visited us in the flesh.

Standing in our way are delusions and prejudices, timidity and pride, worldly desires and hard hearts, blindness and stupidity. We have not trusted thy Word. God, save us from our sin and give us life.

History will not save us, though in our delusion we think that it can. Men are created and redeemed by the same Father, we confess in our better moments. We have many prejudices which make us think that we are better than we are. Some men believe that merely to know the truth is to live the truth; but the Christian man professes that he can know the truth only in faith. Other men feed on the delusions and prejudices of their brothers, creating confusion and sometimes hysteria. The newsmongers cannot give us truth—only those who trust in Thee.

Since we are sometimes shy and sometimes proud we do not live the best that we know how. Timidity that is the other side of pride becomes an evil. Give those who profess thy Name the courage to muster an effective Christian apologetic in the face of skepticism or legalism or a faithless ideology. Help us to overcome evil with good: to witness to the truth that we know. Our pride, as well as our timidity, can hold us back from thy witness. Thou must have a case against us when we waste our time ridiculing the conservative Christian—who may be preaching the Gospel—when we ought to be offering something positive. Surely we can produce a better witness, we say, for we are "more learned." (God, save us from our pride.)

Busyness with things of personal interest leaves us complacent when it comes to spreading thy Good News to those with whom we come in contact. Give us patience in all human relationships, and especially in times of crisis, but let us not mistake complacence for such patience. Why are we willing to talk about anything and everything but the condition of our souls? In our better moments we know that Christian faith is the most important thing in the world. Help us to proclaim it. Save us from hearts that are hardened like that of the ancient Pharisee. Keep us from thinking that we are of the saints when we are not; for in such a state we will not visit the least of thy children, our brethren.

Our leaders are sometimes blind and stupid. When we become too much concerned with things of little relevance—bigness, methods, numbers, superficial matters—we are detoured from the central matters of faith, and we cannot preach the relevance of the Gospel because of this blindness. Like wanderers in the desert, we must not be concerned with mirages when our salvation is in the Oasis. Not a hundred, not even a million, mirages can save us, though we often boast in terms of numbers. Constant seeking of illusions only takes us farther from the promised life.

Our souls are troubled because we do not understand ourselves. Being human, we cannot see ourselves as we are seen from Above. But those who have responded to thy Word know that darkness is the other side of light; that the power which gives men most fruitful life is the power that can bring men death; that when we hear thy voice and close our ears we then know only hell. Let us read Adam's story as truth and not as an old wives' tale.

We seek the Truth everywhere but where Thou hast revealed Him. In crises we turn to every compartment of man-made learning; but this leads us only farther from the Truth. Thank Thee, O God, for thy Son, Jesus Christ, our Saviour, who appeared in history proclaiming: I AM THE TRUTH.

It is Him we seek in this time for decision. It is Him who calls today's world to *come.* Above all, give us faith; we pray that we may trust Thee; let us now decide!

Now to Thee *who by the power at work within us is able to do far more abundantly than all that we ask or think, . . . be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.*

—N.S.C.

Ethics in the Study and Pulpit

How to avoid such vices as "eleventh-hour" sermon preparation and how to fulfil a constructive task are some of the themes of the concluding article in this series on ministerial ethics by Bishop Lewis O. Hartman.

By

LEWIS O. HARTMAN

Preachers of the gospel need to pray with Robert Burns:

O wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae monie a blunder free us,
And foolish notion.[1]

One of the ablest and most devoted women in all Methodism holds up a mirror in which we ministers may see ourselves as others see us. Here is her rather severe indictment:

"My chief criticism of the ministry such as I have lived and suffered under is the paucity of what it has to offer. Whether the fault lies in lack of intellectual capacity, or inertia of mind and perhaps body, whether the failure is in too conservative a seminary training or in a preparation too much confined to book knowledge, I do not know. But many preachers do not seem to know where to attack, what to emphasize, what is important. Too often the minister leaves people cold with ethical essays, hungry for spiritual food and intellectual guidance concerning the ills of the world. I want preaching that has some connection with the world I live in and direction in the solution of its problems. My pastor need not tell me how to vote, but he can tell me about the ethical and spiritual values in the campaign. I am sick of 'series' on abstract topics which drag through weeks when everything vital could be said in one sermon. Meanwhile our Christian responsibility to China, the history of our conduct with Russia, our relation to present-day labor conditions, wait in silence."

There are two profitable approaches to the discussion of ethical application in study and pulpit. One is negative and critical, the other positive and constructive. Of a half dozen major homiletical vices perhaps the one most deserving of first place is eleventh-hour preparation. A successful minister in the East begins to write his sermon, not at eleven o'clock Saturday night, but at one o'clock Sunday morning. He then works at it continuously, with time out only for a light breakfast, until he goes into the pulpit. Such a method may produce good results in exceptional cases but for most ministers a more extended period of preparation is essential. Sermon making is a creative art. It takes time.

Monday is none too early to begin to lay plans for the pulpit half-hour of the following Sunday. There will be ups and downs during this period, times of revealing inspiration and times of dull, hard grinding. The outline must be sketched, modified, rejected, and a new one created. Writing and rewriting are required. But it should ever be remembered that hastiness and superficiality go hand in hand. Last minute preparation is morally inexcusable.

There is also an ethical obligation upon the Christian minister to make himself understood. He must never forget that, speaking broadly, the members of his congregation have not had his advantages in education, particularly in the field of theology and religion. There is altogether too much abstract, theoretical preaching in American pulpits. A young minister once delivered as a series of sermons instalments of his Ph.D. thesis. He naively wondered why his hearers were not interested.

Another evil haunts the study of the clergyman. It is the vice of monotony. Must it always be a topical sermon? Must there always be three divisions—"What it is," "What it is not," and "What it ought to be"? Must the same old illustrations be used over and over again until they are hopelessly shopworn? There is a moral summons to the routine preacher to "shake it up." Why not try an expository sermon for a change or a biographical study?

To steal a sermon is as bad—yes, even worse—than to steal a watch. A layman writes: "I once knew a minister in First Church —— who lifted his sermons from reputable sources—always without credit. He is dead. God rest his soul!"

A plagiarist in a prominent pulpit a few years ago was caught in the act of preaching another man's sermon. He excused himself by saying "I have a photographic memory." Clergymen with such unusual memories doubly need to guard themselves against this vice of plagiarism. "No appropriation of another's goods without credit" should be the motto of every Christian minister.

The gospel is "good news," the very best news in the world. It is sensational, but not sensational in the sense of news in the daily newspapers whose readers for the most part are interested in murders, suicides, robberies, divorces, diplomatic wrangles, or wars and rumors of wars. No minister has a right to forsake the plain straightforward principles of Jesus for the sake of "breaking into the newspapers." The preacher who shapes his message with an eye to publicity is always in danger. Let him not join the political headline hunters of Washington lest

[1] From "To a Louse."

he too be classified as an irresponsible leader.

A book could be written on the sin of slanting the sermon. No minister should ever be found guilty of playing fast and loose with facts. Every statement should be carefully verified. An arrogant dogmatism in the pulpit is self-defeating. To present only one side of the case in a controversial issue is clearly a wrong.

Turning now from the thou-shalt-not phase of sermonic ethics to the constructive emphasis upon pulpit morality, some six or seven important virtues need to be stressed. It is assumed that a conscientious minister of the gospel will not fail in the matter of his own spiritual preparation. In addition he must acquire the habit of wide reading, for as Francis Bacon long ago declared, "Reading maketh a full man." A sermon registers vitality and power when it is created out of a background of rich resources of information and inspiration. Bishop Francis J. McConnell in preparing his famous lecture on Ulysses S. Grant is said to have read every book he could find on the Civil War.

A minister's library is a good index of his seriousness in sermon preparation. Does his collection of books consist mainly of out-of-date volumes, commentaries, books of outlines, and illustrations with a little poetry thrown in? If this is the case, he will be just that kind of a preacher. But if his library is filled with the latest books in the field of philosophy, theology, sociology, psychology, biography, history, travel, poetry, and the best fiction, he is likely to be found preaching "out of the overflow" and, what is more, commanding the close attention of his hearers.

A preacher is called to be a brooder, a meditator, for only as he becomes possessed by his sermon is he able to preach effectively to others. What right has a messenger of Christ to speak the Word of life when it has not already profoundly gripped his own soul with a moving passion? From Monday to Sunday the sermon theme should be unfolding and developing in both the conscious and the subconscious mind of the preacher.

Over the desk of every minister of the gospel there should be placed the one-word imperative, "Write!" The late Bishop Edwin H. Hughes used to write incessantly. He dared not trust himself to easy-going extemporaneousness. He even wrote out in full his addresses for funerals and other occasions. Why write? Because, to quote Bacon again, writing makes "an exact man." The habit also helps the minister to distinguish word values, and properly to express fine shades of meaning. Laymen are entitled to discussions from the pulpit that are clear-cut, precise as to facts, and truly inspiring.

The man in the pulpit is under a stern obligation to preach the whole gospel. Many a minister, out of ignorance as to the scope of Jesus' teachings or through culpable indifference or out of sheer laziness or because of a paralyzing fear of men, is today preaching the half-gospel of individualism and neglecting the Christian demand for social application. It is not quite as easy to prophesy the "hard things" that have to do with the betterment of human relationships as it is to stress the importance of mystical communion with God and the call to a higher standard of private morality.

We owe it to our congregations, and especially to the coming generation of Christians, however, to unfold the gospel in all the ramifications of its high requirements. We must call men one by one to repentance, to the surrender of their wills to the divine Will. But we also must bring the precepts of Christ to bear upon the problems of poverty, disease, exploitation, racial discrimination, and the issues of war and peace. Social preaching takes insight, courage, tolerance, patience, persistence and, sometimes, much suffering "for righteousness' sake." Preachers have to live with their own souls. Ministers cannot afford to water down the gospel message or to become mere "men pleasers."

Said a clergyman not long ago, "Give me three illustrations and I have a sermon." The remark is a perilous oversimplification of the preacher's task, but it does point up the importance of making sermons "live." Simple language, short sentences, and telling illustrations help to give vitality to preaching. From the angle of content it is essential not to take in too much territory or to "go everywhere preaching the gospel." Sermons ought not to be too long. Briefly, the message should be short, interesting, and effective in terms of the spiritual awakening and development of the congregation.

Something needs to be said also about the ethics of delivery. To borrow the phraseology of the baseball field, it is important that on Sunday the preacher shall "put the ball across the plate." Granted that the minister's material is of excellent quality, and homiletically well prepared, still much of his success in preaching will depend upon his pulpit manner, his gestures, his clearness of expression and distinctness of speech, the modulation of his voice, and the proper utilization of pauses and emphases.

Consider Jesus Christ as the ideal preacher of the gospel. His sermons were short and to the point. His style was simple. His illustrations were graphic. His preachments were permeated with sympathy for, and understanding of, human needs. He had a firm grasp of his "material" and a keen penetration into the profound meaning and the comprehensive scope of divine truth.

His purpose was to teach, to heal, and to redeem men and women in all their relationships, and to welcome little children into the Kingdom. He was never concerned over the size of his congregation. Sometimes he spoke to large groups, sometimes to small ones, and sometimes to a single individual. He made no distinction as to classes or social standing. He preached to the Jew and the Gentile, to the woman taken in adultery, and to the rich young man.

His sermons have lasted. After nineteen centuries they still command respectful attention. Only a few weeks ago a great metropolitan daily "played up" the Sermon on the Mount, as if to say, "We have tried everything else. Jesus, after all, has the word of life." Our Lord proclaimed the gospel not only with unique insight but also with a sense of deep moral obligation. He was the preacher *par excellence.*

The Church and Healing--II

By CARL J. SCHERZER

The current interest in counseling is a re-assertion of the importance of the pastoral office. The chaplain of Protestant Deaconess Hospital, Evansville, Ind., points out that, though often overshadowed by preaching, pastoral care is nonetheless continuous with the practice of the reformers.

THE REFORMERS discarded the veneration of saints and relics and regarded with disfavor the pilgrimages to holy places for healing purposes. Since many people had been taught these practices, they could not readily or easily discard them, and there were many who, despite their Protestant beliefs, still felt that there were miraculous powers inherent in holy things.

It is not surprising that when the Protestant Church did not practice miraculous healing many people turned to other sources. In England, for example, they turned to no less a personage than the king himself. Since he ruled by divine right and was the secular head of the church, they believed that he also had the right to heal. Touching for the "King's Evil" (the name given to a disease of the scalp) became a prerogative of the throne and was practiced for three centuries not only in England but on the continent as well.

Others turned to a man named Greatrakes, a soldier who claimed that through a vision God gave him the power to heal. Even physicians of that day praised the work of Greatrakes. George Fox, a Protestant who became the founder of the Society of Friends, also used prayer to heal the sick miraculously. Martin Luther, commonly regarded as the first of the great reformers, is credited with the miraculous cure of his friend Melanchthon through the medium of prayer. All the reformers believed that the prayers of the faithful are efficacious in healing the sick.

John Wesley visited and prayed with many sick people. In his journal Wesley expressed his belief in the divine healing power of prayer and cited a number of examples. But the emphasis was more on prayer than on the miraculous power that emanates from holy things.

As far as healing orders are concerned, the Protestant leaders did not establish any in the Reformation and early post-Reformation periods. For that reason many hospitals had to be closed in Protestant countries, and the Roman Catholic orders that formerly nursed the sick were supplanted by laywomen and laymen. This period is regarded as the dark age of the nursing profession. Many women went into nursing when they could find nothing else to do; they had no training for their work and their morals were bad.

There were feeble efforts to revive the diaconate in local Protestant congregations, and there were some deaconesses who nursed the sick; but these attempts were local in nature. The orders of deaconesses in the Protestant Church were not revived until the nineteenth century. The man who was most instrumental in reinstating this work of compassion was Pastor Theodore Fliedner, who founded the Kaiserswerth Institutions.

Yet the Protestant Reformation was instrumental in developing the pastoral office of the ministry. Luther believed in the efficacy of prayer, regarding it as a medium of confession. The formal confessional of the Roman Church was abandoned, but because Luther recognized the therapeutic value of confession he retained it on a voluntary basis. First, the penitent should confess to Christ, and then he could talk with his pastor if he desired to do so. The pastor could assure him under what conditions he felt that his confession was sincere enough to merit Christ's forgiveness.

Luther felt that the pastoral visit with the sick was just as important for the patient's welfare as the call of the doctor. He was convinced that many physical ills have their origin in spiritual stresses. Anxiety, sorrow, temptation, guilt, and fear were regarded as spiritual states that need the cure of prayer and consultation with a pastor. Faith, love, and an attitude of forgiveness have definite healing effects upon the body. As a result of his deep understanding of human problems, people came to him for help. The many letters he wrote to those who sought his counsel also indicate his deep pastoral concern. During the plague he visited in the homes of the afflicted, and some of them died in his arms.

Luther was typical of the reformers. Calvin and Zwingli likewise regarded the pastor as the spiritual advisor, the physician of the soul. These Christian leaders established a precedent in Protestantism which anticipated the emphasis on pastoral counseling that is manifest today. During the Reformation and the post-Reformation periods there was much preaching. Most of the preaching was polemic in nature, but there was such an abundance of it that there was plenty left over that contained personal import. This preaching remotely prepared the parishioners for pastoral help. The parishioners knew where to go for spiritual help.

However, the impression must not be gained that the emphasis on the pastoral office in any way minimized the likelihood that God does miraculously heal a sick person. It is true

that modern knowledge of psychosomatic states explains what many regarded as cases of miraculous healing. But that God does hear and answer prayer is believed by all Christians, and what is not understood is often regarded as miraculous. Prayer is an important phase of the pastor's work with the sick, but it is not all of it.

In the performance of the pastoral office in Protestantism, listening techniques were developed that made the confessional truly helpful. The Sacrament of Holy Communion regained its therapeutic value, and the handbooks or rituals of many denominations contain a service of private communion for the sick. The elements of confession and absolution are included; and the Christian virtues such as forgiveness, love, and faith are emphasized for their healing values. The grace of God is thus made available to the sick, and the "healing power and virtue of Christ" is petitioned for both the body and the soul.

Of the three divine imperatives—preach, teach, and heal—the church has been most hesitant on the last one. The anointing of the sick and the laying-on of hands in prayer, although clearly indicated in the Scripture, have been largely abandoned by the old established churches and taken over by the sects. In fact, just because the older denominations have been so reticent about practicing the healing virtues of the gospel, spiritual healing is regarded by many as the prerogative of the cults and sects.

Modern medical, psychological, and psychiatric research attest the validity of Jesus' teaching about the interaction of the various phases of man's personality. God has made man wonderfully "whole," and the physical, mental, and spiritual ills of the individual cannot be treated individually if the whole man is to be healed. It is common knowledge today that many physical ills have mental or spiritual causes, and the opposite is also true. While God will continue to use the physician and the surgeon to heal the sick, He also uses the pastor who is spiritually and mentally equipped to meet the spiritual needs of the patient.

There is a growing awareness of the importance of the pastoral office in the church today. In order that the pastor may adequately minister to the sick, some theological seminaries now offer with the standard theological curriculum courses in psychology, psychiatry, and pastoral counseling. The Institute of Pastoral Care and the Council for Clinical Pastoral Training are offering courses for pastors who are already in the field to help them make their ministry to the sick more effective. There is also a new field of pastoral care literature that has come from the pens of men who are pioneering in this specialized field.

It is estimated today that the minister spends, on the average, one-third of his time in study and preaching, one-third in administration and organizational work, and one-third in pastoral visitation and consultation. The larger portion of the latter third is spent with the sick. The pastor who has the personality plus the training for it can be tremendously helpful to his people. Techniques in counseling enable him to help the patient help himself and bring the spiritual resources of God into his life. The use of the Word of God, prayer, and the Sacrament of Holy Communion can often heal the sick. The therapeutic values of the Christian virtues, of the fellowship of worship, and of quiet and meditation are all a part of the pastoral office. God still heals the sick through his church, and as time goes on the pastor will learn more about helping the parishioner apply the powers of God to his individual needs.

Questions of the Month

QUESTION: *What should be a pastor's approach when, in the course of his pastoral work, his duties as a pastor seem to conflict with his duties as a prophet, or, in other words, when trying to bring comfort and help to a person he meets a situation which is in complete violation of his own ethical principles? For example, in calling on an invalid—attempting to bring him some comfort—during the conversation that person expresses racial attitudes that are in complete violation of the minister's ethical principles as to what the Christian attitude toward race relations should be. To disagree or even to express one's own personal convictions would arouse antagonism and strain rapport.*

ANSWER: One does not need to antagonize a person by expressing a contrary opinion. For many months I called upon a young man who expressed feelings of hostility toward another person. Eventually the young man said, "You never agreed but you never disagreed. I couldn't have stood that." As rapport and friendliness increase, the parishioner modifies his views in the direction of those of the pastor. Such changes come about slowly, however. If they came rapidly we would be suspicious of them.

Specifically, the pastor neither agrees nor disagrees with views which he does not subscribe to, when calling upon convalescents, shut-ins, ill, or bereaved persons. A simple grunt, "Ummmm," may be sufficient.

QUESTION: *What would you do with a person who is afraid of crowds?*

ANSWER: Try to get him to a psychiatrist. He is an emotionally sick person who needs special help which the average minister is not equipped to give.—***R. L. D.***

Clinical Material

In this series of calls we find a pastor tackling a job that needs the attention of a medical specialist. This pastor lacks an understanding of the seriousness of the case, and his calls are terminated before any real help has been given. This material is presented in two parts, the second part to be published in the September issue of THE PASTOR.

Mental Illness

MISS B. is 49 years of age and has just returned home after a series of shock treatments in a psychiatric hospital. Though she stayed for three months she was unable to take the complete treatment. Her arm was broken and three teeth knocked out in the preliminary treatment. She is staying with one of her sisters on a farm near by. Another sister, a member of a former church of mine, wrote asking that she and I together pay Miss B. a visit.

Upon our arrival Miss B. met us at the door with the other sister and the sister's husband, but after telling us to be seated she quickly left the room and would not come back. The others wanted to insist that Miss B. come in and talk, but I asked them to allow her to do what she wanted. The three of us sat in the front room and talked about casual subjects for ten minutes.

Miss B. had been uttering low groans during this time. Her dress was ill fitting, her hair unkempt, and she seemed to prefer not to see anyone. After a time I got up and went to the kitchen where Miss B. was sitting in the dark. I had called on her before her present illness when her invalid mother was alive, so that I had known her before this call. I asked, "Retha, does your arm tell you when it's going to rain?"

"No, it doesn't hurt much."

"I heard of a man who said he never looked in the paper to see what the weather was going to do. He could tell by his arm. If it hurt, he knew it was going to rain. Retha, how long have you had the cast on?"

"About three weeks."

"Does it itch?"

"Sometimes."

"It will be a big relief to get the cast off. How much longer must you wear it?"

"I don't know." (Everything that she said was with great effort; also, she continued to grunt and groan between her answers. When she was in the midst of an answer she would forget to grunt; she kept her head down and slowly jerked her body.)

"You've had a difficult time."

"Yes, everything is so bad."

"You mean you have had a bad time?"

"No, I've been wicked; there's no hope for me. My mother died and I didn't take good care of her."

"You didn't take good care of her?"

"The night she died I didn't love her enough. I neglected to take good care of her. It's my fault she died."

"What did you do?"

"It's what I didn't do. I didn't call the doctor in time."

"Is that so?"

"When the doctor did come Mama was dead. I think I killed her."

"By not calling the doctor in time?"

"Yes, if I had called him sooner she might be alive now. I didn't do all I could for her. I didn't love her enough that night, I guess."

"Did you know that she was so terribly sick?"

"Yes, I knew she was pretty sick. When I wanted to call the doctor, she wouldn't let me. When I did, it was too late. It's no good. It might have been better if it had been better. I don't know. It's no good my telling you. You can't do anything to help. I know you mean well but there isn't anything you can do."

"It is bad, isn't it?"

"I wish it could be better but it never will. It never will."

"How long did you take care of your mother?"

"Nineteen years. But I didn't love her enough that night and she died. It's all bad. It's all wrong."

"What is wrong besides your mother's death?"

"It's all wrong. All of it."

"What do you mean by 'all of it'?"

"Just all the rest. You know what I mean . . . all of it."

"Suppose your mother were not dead; would that solve your problem?"

"It would help but it's still wrong."

"I guess I know what you mean."

"Yes, you know what I mean. All of it."

"It's all right if I call on you tomorrow, isn't it?"

"It won't do any good. You'd better forget you ever heard of me. Put me out of your mind."

"All right I'll make a bargain with you. . . ."

"What?"

"I'll put you out of my mind if you will agree to put your mother out of your mind. You see that's impossible; just as it is impossible for you to forget your mother; it is impossible for me to forget you."

"You'll have all this trip for nothing. You won't do any good."

"Perhaps not, but I'll be back. If you want to tell me anything you can then, Retha; have a good night's rest."

Pastor's Summary: I believe the call was helpful. It turned out a lot better than I anticipated at first when she would not talk to me. I definitely believe that Miss B. was relieved somewhat by talking about her trouble without someone discounting it. I purposely let her statements stand and agreed with her. This was for the purpose of gaining the necessary rapport. It is going to be a long drawn out process to help her rehabilitate herself. She taught school for seven years before her mother became paralyzed and helpless. I purposely left out a discussion of religion, faith, and even prayer, because I did not want to risk any agitation at this time. There has to be more confession before there can be healing.

This patient is one of the sick-

est that I have ever counseled. If funds were available she should have a psychiatrist, but it seems impossible.

She is soul sick with her feeling of guilt for her mother's death. I believe one of her trouble spots is that she wished her mother dead. Also I am looking for a sex angle.

She can reach relief when she is able to get all of the guilt in an objective position. After interpretation and clarification I will begin to give assurance.

Editor's Summary: I agree that Miss B. is a very sick woman, too sick to be outside a mental hospital. If I had seen her as this pastor did, I would have immediately talked with the family about why she was permitted to return home, written up my call or at least summarized it, and gone to see the doctor.

While the pastor handled the call well, I can see nothing that justifies his belief that she was helped. He was wise in not discussing religious faith and in not having prayer with her at this time. She is depressed and prayer would deepen the depression and possibly cause her to commit suicide.

I do not believe the pastor can help her but *he must try.*

Second Call

On the following day I called on Miss B. again. She was about the same, very melancholy and groaning as before. However, she met me at the door, while her sister was in the next room.

"Good morning, Retha, did you sleep pretty good last night?"

"Come in and have a seat. I slept pretty good. It took me a long time to go to sleep."

"I suppose the arm is fairly comfortable."

"It's all right."

"You will have to hurry and get well so you can get a job as a practical nurse. There are lots of people who need you."

"I'll never be good for anything any more."

"You could never do much good with just one arm, could you?"

"You know what I mean. I'm no more good for anything."

"Your arm is going to get well, isn't it?"

"Yes, I suppose so."

"And you will get well too. It all works together. Nothing is impossible." (*Argument increases her sense of rejection, if it does anything.*)

"I suppose I could if I had faith, but I don't have faith."

"That is understandable; of course you don't have faith. But nothing is impossible. It'll all come in time."

"I'm not any more good."

"What did you do before your mother got sick?"

"I taught school."

"How long did you teach?"

"For seven years."

"It would be wonderful if you could take up teaching again." (*Too early for this.*)

"Oh, I couldn't. I'm no more good for anything."

"With a little touching up on your training, you could. Nothing is impossible. The kids need you too. And if you didn't want to do that, you could make a good living at being a practical nurse. Nurses and teachers are scarce. People are in such need, and you could do a lot of good." (*This might increase her anxiety.*)

"Oh, I could never do it."

"Of course you cannot do it. You've got to get well first. But some day you can. You are an intelligent, wonderful woman and at only 49 years of age [she had told me her age]; you have plenty of time to do much good in the world." (*This minister talks too much.*)

"I was at one time, but not any more. I'm evil. I'm wicked. I couldn't do it, at least, I don't think I could." I noted this last statement, as a change.

"You said you are wicked? You mean about your mother?"

"Yes, I didn't love her enough."

"Had you ever thought that there was something else besides your mother's death that was troubling you?"

"What do you mean?" She looked at me.

"You feel guilty about your mother's death [she had said this so many times that I felt that it would not hurt for me to make the statement], but perhaps that is not the real reason for your trouble at all."

"What do you think it is?"

"I'd rather think about it and pray about it before I tell you. From what you have told me there is something else that is troubling you."

"Yes, there is but I'd rather not tell you."

"That's all right. Maybe it would be better if you didn't tell me."

"It is too hard to say."

"You know how it is when you've got something on your heart or mind and you just want to tell somebody. You tell it to somebody in whom you have confidence, and you feel better."

"Yes, that is true; I know it."

"Retha, you don't have to tell me anything that you don't want to. However, please understand that what you want to tell me is in strictest confidence."

"It's too hard to say. I'm too ashamed of it."

"It is something besides what concerns your mother?"

"It is something else. You can imagine what it is."

"Then it's personal. Yes, I can imagine." (*He is still guessing.*)

"I can't bring myself to mention it."

"Then don't try to do it now. Later on perhaps when you feel better. Before I go on do you mind if we have a word of prayer?"

"I wish you would pray for me."

"Our heavenly Father, thy child Retha, whom Thou hast created and whom Thou hast redeemed, needs thy tender care. Just as Thou art healing her broken arm which will soon be well and strong again, by thy grace, heal her and make her happy again. Make her to know that what is unworthy and sick as far as man can see can be made worth-while and well by thy healing, soothing, touch of His hand. May she look to Thee, O Christ, for forgiveness and cleansing just as did those men and women of the New Testament whose troubled minds and hearts found joy and peace in thy blessed presence. In Jesus' name. Amen!

Pastor's Summary: The call was helpful to Miss B. but not as satisfactory as it might have been. She still has not gotten to the trouble spot which I suspect is a secret de-

sire for her mother's death. She does not feel enough confidence in me yet. She needs to find forgiveness and cleansing from her guilt feeling, real and imaginary. Before finding resolution of her problem, she must complete her confession.

Editor's Summary: The pastor seems to be establishing a better rapport. On the face of this call it looks like it has helped, but one is not certain. The pastor is too aggressive and is pushing the confession too rapidly, failing to let the relationship develop adequately. Because of his aggressiveness he will probably, or has already, done much harm.

I still would not have prayed. Prayer is the assurance for God's pardon and understanding which may come later, but at present she is unable to accept it.

[*To Be Continued*]

Books for the Church Library

Selected by RUSSELL L. DICKS

Our editor has asked me to recommend a list of books from the field of pastoral care and mental hygiene for the church library. In recommending such a list, I am assuming that these books will be available to a variety of people—young persons, teachers, parents, old persons—and that the readers will have varying degrees of knowledge and understanding of health, psychology, worship, prayer, and the art of living. These selections are based upon the knowledge that some of the books have been helpful to laymen, and upon my own judgment that the books will be helpful. So far as helpfulness is concerned, I am conscious of two general situations: the immediate crisis situation of suffering and the long-range view of the crisis that can be approached more slowly and calmly.

CHARLES F. KEMP, *Physicians of the Soul.* Macmillan Co., 1947, 314 pp., $3.00. A historical background for the task of pastoral care that describes its significance in the Christian tradition.

RICHARD C. CABOT and RUSSELL L. DICKS, *The Art of Ministering to the Sick.* Macmillan Co., 1936, 304 pp., $4. The task and method of calling upon the sick. It has much material about the sickroom that interests the layman, as it interprets the task of the minister in the sickroom. All laymen, sooner or later, must call upon sick friends, and many do a tremendous amount of harm in sick calls.

RUSSELL L. DICKS, *When You Call on the Sick.* Harper & Bros., 1938, 32 pp., 50 cents. A long pamphlet written specifically for laymen who call upon sick persons.

RUSSELL L. DICKS, *Pastoral Work and Personal Counseling,* rev. ed. Macmillan Co., 1949, 195 pp., $2.50. An introduction to pastoral care. This book will interest many laymen and other professional workers as a description of the minister's work with individuals.

PAUL B. MAVES and J. L. CEDARLEAF, *Older People and the Church.* Abingdon-Cokesbury Press, 1949, 272 pp., $2.50. This book deals with the problems older people face, suggesting how the church can be helpful in its ministry to an increasingly significant group of people.

LEE R. STEINER, *Where Do People Take Their Troubles?* International Univs. Press, 1946, 265 pp., $3.50. A study of the search of people for emotional-spiritual help. It discusses the exploitation of such needs by quacks.

HELEN F. DUNBAR, *Mind and Body: Psychosomatic Medicine.* Random House, 1947, 263 pp., $3.50. A study of how the mind makes the body sick and how the body makes the mind sick. Vitally interesting to the layman but hard reading at places.

RUDOLPH M. WITTENBERG, *So You Want to Help People.* Association Press, 1947, 174 pp., $3. A discussion of the relationship between group work and work with individuals. This book is oriented in psychology and psychiatry and should be made available for Sunday school teachers and club leaders. It shows the relationship between individual problems, as observed by the teacher, and the behavior of the youngster.

ERIC BERNE, *The Mind in Action.* Simon & Schuster, 1947, 320 pp., $3. A clearly written description from the psychoanalytic point of view of the mental and emotional forces that cause modern man to act as he does.

H. A. OVERSTREET, *The Mature Mind.* W. W. Norton & Co., 1949, 295 pp., $2.95. A study of the dynamics of personality by an author who is oriented in modern psychology. Very readable. It describes what is increasingly becoming a major goal of religion: to develop persons toward emotional maturity.

EDITH M. STERN and SAMUEL W. HAMILTON, *Mental Illness: A Guide to the Family.* Commonwealth Fund, 1942, 134 pp., $1. An interpretation of mental illness to the family, suggesting how the family can help the mentally ill person. It is vitally important to have this book available for laymen.

EDWARD A. STRECKER, *Their Mothers' Sons.* J. B. Lippincott Co., 1946, 220 pp., $3.50. A study dealing with the significant problem of mother-son attachment.

EDITH BUXBAUM, *Your Child Makes Sense.* International Univs. Press, 1949, 264 pp., $3.25. An interestingly written and helpful book on young children. Well illustrated with fascinating stories about children's problems as faced by parents, the book is calm and reassuring.

C. M. FLEMING, *Adolescence: Its Social Psychology.* International Univs. Press, 1949, 262 pp., $4.50. One of the few books dealing with the youngster of twelve to twenty, written by an English educator. Especially, it should be made available for teachers.

ERNEST R. GROVES, *Christianity and the Family.* Macmillan Co., 1942, 229 pp., $3.25. An introduction to the field of the family from the standpoint of sociology and Christianity.

WALTER R. STOKES, *Modern Pattern for Marriage.* Rinehart & Co., 1948, 143 pp., $2.25. The field of marriage as seen by a physician.

SYLVANUS M. DUVALL, *Before You Marry.* Association Press, 1949, 171 pp., $2.50. This book discusses one hundred and one problems young people should consider before marrying. It contains much excellent and useful information.

SYLVANUS M. DUVALL and REUBEN

HILL, *When You Marry.* Association Press, 1946, 450 pp., $3. Here is a discussion of the preparation for marriage, dealing with factors that contribute to a successful one.

Alcoholics Anonymous, Baker and Taylor, New York, 1939, 400 pp., $3.50. May be available soon in a new edition. The standard "Bible" of A.A.

CARL R. ROGERS, *Counseling and Psychotherapy.* Houghton Mifflin Co., 1942, 450 pp., $3.75. The best-known book among non-medical counselors on theory and method of so-called "client-centered counseling." It should be available for teachers and laymen who work with people.

SEWARD HILTNER, *Pastoral Counseling.* Abingdon-Cokesbury Press, 1949, 291 pp., $3. A general discussion of pastoral care, giving attention to relating it to other professions. It should be made available for interested laymen who work with people.

And now a few titles which deal with the reader's own needs and problems. Certainly, I would recommend that some of the following be purchased before many of the above titles.

RUSSELL L. DICKS, *My Faith Looks Up.* Westminster Press, 1949, 95 pp., $1.50. A book of meditation-psalms, prayers, dealing with emotional tensions, which I consider "the disease of this generation."

WILLIAM ROGERS, *Ye Shall Be Comforted.* Westminster Press. 1950, 96 pp., $1.50. Dealing with grief, this book contains forty pages of completely new material on this age-old subject.

HELEN WOODBURY, *ed., The Faith of Man Speaks.* Macmillan Co., 1945, 133 pp., $1.75. Excellent selections from the writings of the ages on the subject of death.

RICHARD C. CABOT, *What Men Live By.* Houghton Mifflin Co., 1914, $2.50. A classic which deals with the balanced and purposeful life.

HARRY E. FOSDICK, *On Being a Real Person.* Harper & Bros., 1943, 295 pp., $2.50. An outstanding volume on understanding and helping oneself.

LESLIE D. WEATHERHEAD, *The Will of God.* Abingdon-Cokesbury Press, 1945, 55 pp., 50 cents. An excellent and readable discussion of the meaning of the will of God in the face of suffering.

EDMUND JACOBSON, *You Must Relax.* McGraw-Hill Book Co., 1946, 261 pp., $2.75. A discussion of the technique of physical relaxation.

RUSSELL L. DICKS, *Thy Health Shall Spring Forth.* Macmillan Co., 1945, 61 pp., $1.75. A book of prayers and meditations for persons who are ill.

JOHN W. DOBERSTEIN, *On Wings of Healing.* Muhlenberg Press, 1942, 104 pp., $2.50. An excellent collection of prayers and devotional material for the sick.

BETSEY BARTON, *And Now to Live Again.* D. Appleton-Century Co., 1944, 150 pp., $2.00. Here are suggestions on how to rebuild one's life after a serious accident, written by one who has done it.

MARIE B. RAY, *How to Conquer Your Handicaps.* Bobbs-Merrill Co., 1948, 336 pp., $3. A discussion of physical handicaps and how they have been turned to the advantage of the suffering person.

BONARO OVERSTREET, *How to Think About Ourselves.* Harper & Bros., 1948, 205 pp., $3. An interesting and helpful volume by a psychiatrist upon ways of thinking constructively about one's life. To be read leisurely as one would read Emerson.

Helping Those Who Sorrow

YE SHALL BE COMFORTED, *by William F. Rogers. Westminster Press, 96 pp., $1.50.*

This is the second of the "Westminster Pastoral Aid Books." The first, *My Faith Looks Up* [by Russell L. Dicks], dealt with emotional tension. This book deals with grief and was written to be put into the hands of persons either before or after sorrow has been experienced. The material in this little book is presented so as to help prepare a person for the soul-shattering experience of grief.

This book contains forty pages of completely new material which could revolutionize the work of the pastor in his ministry to the bereaved. It is drawn from the research that has been carried on by Eric Linderman and his associates at the Massachusetts General Hospital in Boston, upon the subject of grief. Following the Coconut Grove disaster—the burning of a Boston nightclub shortly before the war—great numbers who had been hurt in the fire were admitted to the hospital where Dr. Linderman served.

It was observed that many patients who had lost loved ones in the fire did not respond to treatment. This observation caused Dr. Linderman, a psychiatrist, to become interested in the subject of grief and what it does to people. His findings have been published in medical journals but have not been made available to the clergy, except to a limited degree, and they have never been put into such form that they could be of help to the general public.

"Grief," says Dr. Linderman, "is a broken interpersonal relationship." In order to recover from grief the relationship must be resolved. It is at this point that the fine art of pastoral counseling becomes operative both with its healing qualities and its destructive hazards. Many people never recover from a grief experience, never resolve "the broken interpersonal relationship." Though they may establish new ones, they continue to be sick, emotionally handicapped persons.

Recently, while giving a series of sermons and lectures in a local church, I met a young woman whose four-year-old youngster had been killed two years before. She said, "I'm miserable. I go to see my doctor and he gives me shots which he knows and I know will not help me."

I asked, "Who have you talked to?"

"No one," she said. "I can't talk to my husband because that opens old sores and my minister is *too busy.*"

This woman's minister is one of the most sensitive, hard working, devoted young ministers that I know; yet he simply had not known how much time it takes to help a person suffering from such a shock. Neither had he known at that time how important is *the art of listening.* He had been trying to deal with her through reassurance. The third chapter of Dr. Rogers book, *Ye Shall Be Comforted,* explains this situation to the parishioner.

The plan of the "Westminster Pastoral Aid Books" is that they are written for the parishioner as aids for the minister. The third title, written by Paul Maves of Drew University, for older people, is just now being completed and will be ready in the near future. All these books are ninety-six pages in length and will sell for the same price.—***R.L.D.***

The Religious

Looking beyond the trivialities of human experience, the religious man asks, "What is it all about?" and waits for God's answer. The author of this sermon is associate professor of History of American Christianity, Federated Theological Faculty, University of Chicago.

THE RELIGIOUS life, whatever else it may be, is the life lived with the long perspective. It is the long view that gives to life the religious dimension. This is very important, since our greatest failures in judgment are the result of a lack of perspective. And, further, if the absence of perspective is a form of egocentric selfishness, as I think it is, then not only our mistakes in judgment but also our moral lapses may be largely attributed to it.

Hence the great failures in intellectual, ethical, spiritual, and political leadership during the past three generations can largely be attributed to a lack of perspective on the part of world leaders. In American political life, for example, there has been no real successor to Abraham Lincoln, who, taking the long view in the midst of a great war, dared to state that his side as well as the other was under the judgment of the God, who has His own purposes in history.

Most men in outlook are more like the man Carl Sandburg pictures in the quatrain, "Limited." Poetry is the catching in striking fashion of a vivid but transitory experience that has universal implications. All real poetry is religious, and "Limited" certainly has religious implications.

I am riding on a limited express, one of the crack trains of the nation.
Hurtling across the prairie into blue haze and dark air go fifteen all-steel coaches holding a thousand people.
(All the coaches shall be scrap and rust and all the men and women laughing in the diners and sleepers shall pass to ashes.)
I ask a man in the smoker where he is going and he answers, "Omaha." [1]

I can imagine how the above quatrain might have originated. Sandburg is a very thoughtful man and, I think, a very religious man. Only that kind of a man could have produced the kind of work that Sandburg's *Abraham Lincoln* is.

Personally I do not think that you can separate being a truly thoughtful man from being a religious man. (I am struck by the frequency with which the religious man is called the man of wisdom in the Bible.) There is finally only one question that concerns the truly thoughtful man—and that is, "What is it all about?"

Henry Adams put it in his depreciatory way: "Every man with a self-respect enough to become effective, if only as a machine, has had to account to himself for himself somehow, and to invent a formula of his own for his universe if the standard formulas failed." The "formula" that the man works out for himself is his answer to the question, "What is it all about?" And the answer to that question is the intellectual side of his religion.

The person who is not thoughtful —and of course some people are not—may never ask the question. A psalmist characterized him pointedly: *The fool hath said in his heart, There is no God.* The point is that you know he has said this in his heart because he lives as if there were no God. This is to live without perspective. This is truly atheism.

Let us imagine Sandburg, this thoughtful, religious man on the streamliner, with a ticket in his pocket on which is printed "Chicago to Omaha." Probably it was during the period of the after-dinner smoke—at least he suggests that it was in the smoker. Behind the smoke that tends to put thoughtful men into a meditative mood, Sandburg took up again the wrestle with the ancient question, "What is it all about?"

I am riding on a limited express, one of the crack trains of the nation.
Hurtling across the prairie into blue haze and dark air go fifteen all-steel coaches holding a thousand people.

No doubt he would think of more, much more. He might recall that in "May, 1869, the streets of Philadelphia resounded to the peal of the Liberty Bell in old Independence Hall, New York's Trinity Church bells chimed in response, and Americans in the heart of the West watched a triumphant parade in Chicago. It was a date to celebrate, for five miles west of the town of Ogden, in far-off Utah, the rails of the Union Pacific joined the rails of the Central Pacific. The East had met the West . . . the states of the American Union were finally united. The Atlantic and the Pacific Oceans were . . . brought together by the power of steam. . . ."

And, reflecting on all this, it might occur to him that the "wedding of the rails . . . linked the common store of knowledge as well as continents. . . . [The railroad] . . . represented the culmination of a long . . . series of mechanical inventions. . . . The sacred Liberty Bell . . . rang to honor the men who put the final steel touch on locomotive power, but it

[1] From *Chicago Poems* by Carl Sandburg. Copyright, 1916, by Henry Holt and Company. Copyright, 1943, by Carl Sandburg.

Dimension

A Sermon by SIDNEY E. MEAD

also honored the half-forgotten Egyptians who discovered the wheel and the Chaldean seers who laid the foundations of mathematics." [2]

All this might have passed through Sandburg's mind. And then, again, the final question—but

(All the coaches shall be scrap and rust and all the men and women laughing in the diners and sleepers shall pass to ashes).

What then, what does it all mean?

When this poignant question presses upon the thoughtful, religious person, he craves above all the sympathetic company of a kindred soul and the comforting flash of common understanding. It is in this setting, and against this background, that we are to understand the concluding line of the poem:

I ask a man in the smoker where he is going and he answers: "Omaha."

For Sandburg the reverie is broken. The thoughtful, religious man is confronted with the thoughtless, irreligious, highly efficient perhaps, but machine-like product of the machine civilization. The realization comes that this may still be Edwin Markham's "man with the hoe," although he may have shed his soil-stained overalls for crisp, non-wrinkle tropical-worsteds; exchanged his hoe for a Parker 51; shaved his face with the latest Schick injector; deodorized his body with Life Buoy; sweetened his breath with Listerine; whitened and softened his hands with Italian Balm or the stuff delivered with "lotions of love"; and cleaned the dirt from under his nails (although his finger tips may be slightly stained from using the brand that "medical science gives proof positive" will harm him least). He may be slightly stooped, but probably only from frequent getting in and out of the latest Studebaker.

Yet in spite of all this, does

. . . . . The swing of Pleiades
. . . . . The long reaches of the peaks of song,
The rift of dawn, the reddening of the rose *

mean anything. He may be merely going to "Omaha." Also Sandburg might well ask with Markham and a host of other thoughtful, religious men:

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity? *

This is a fearful parable of our tragic times. For the fast train is part of the railroad, and the railroad is part of the railway system, and the railway system is part of the tremendously complicated, completely interdependent organization of the nation, and the nation is part of the similarly interrelated community of nations in the world, and the world is part of the universe.

The fast train, the railroad, the more. For the train, the railroad, the system, the nation, the world, the universe have a time as well as a space dimension. Into the making of the train went man's first outreach for fire, the discovery of the wheel, and all the laborious, step-by-step accumulation of the innumerable processes, inventions, uses of materials that followed. This is an awful lot of time, and sweat, and blood to invest if the whole thing does not mean any more than the transporting of a few individuals from Chicago to Omaha. Anyone who has seen both cities knows that the differences between them are not worth all that.

The religious life is the life lived with the long perspective.

I do not mean to say that this is all there is to religion. I am suggesting that if one begins to think about something beyond getting to the next "Omaha," and begins to see things in ever broadening space and time contexts, and to inquire into their meaning—he is on the road to religion. And he may conclude with Augustine that God has made us for Himself and our hearts are restless until they find rest in him.

Nor do I mean to imply that long study and intimate knowledge of the history of the universe, and of the earth, and of man's life upon it, is necessary. All this, of course, may help. The study of man's history, or of any segment of it, may lead one to an inquiring restlessness. I remember well the girl who was helping me in some research by reading a collection of brief biographies of the graduates of Yale College. After several days she exclaimed, "This is depressing. Of most of these men, all one can say is that they were born, they went to Yale, they earned a living, they died—so what?"

"They l i v e d—they d i e d—so what?" In that question is the dawning of the long perspective; for death, one everpresent symbol of eternity, is the great perspective builder. By the psalmist, man is described as like "the grass that withereth." Jesus in a parable spoke of the "foolish one" whose dream of ease, eating, drinking, being merry—going to "Omaha"—was shattered by the simple question: "Suppose you die tonight"—what then? And that simple question echoes, and re-echoes down through the Old and New Testaments, and through the great literature of all times and all places.

For although you shut yourself in with iron fences and locked doors,

Death sends a radiogram every day: When I want you
I'll drop in—and then one day he comes with a
master-key and lets himself in and says: We'll go now.[3]

The question is—in the light of this sure eventuality—what is really important?

Nor are we who are nurtured in the Judeo-Christian tradition left

[2] *The United States: American Democracy in World Perspective*, by R. A. Billington, B. J. Lowenburg, and S. H. Brockunier (Rinehart & Co., 1947), pp. 457-59.

* From "The Man with the Hoe," by Edwin Markham. Reprinted by permission.

[3] From *Smoke and Steel*, by Carl Sandburg; copyright, 1920, by Harcourt, Brace & Co Reprinted by permission.

without guidance. Christianity might be described as the religion of the long perspective. Here I would suggest and use an analogy—the meaning of "perspective" to the artist—namely, that we are so constituted that we see things as if all lines met at infinity.

Some of the lines converging on infinity are brought to us in the Christian tradition. Christianity might also be described as that movement in history which preserves the great insight of Micah 6:8:

He hath showed thee, O man, what is good;
and what doth the Lord require of thee,
but to do justly, and to love mercy
and to walk humbly with thy God?

The great lines are justice, and mercy, and humility, and the infinity on which they converge is love; for these three define Christian love.

The great commandment of Christianity is: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength and Thou shalt love thy neighbor as thyself.* These commandments are inseparable from justice, mercy, and humility. The question is, then, what is really important in the light of this perspective?

This is what Lincoln exemplified in his second Inaugural Address. Reminding the people of the many who had died in the war, he directed them to look beyond the purposes of the North and the purposes of the South, to God's purposes in history. He could plead for "malice toward none and charity for all."

Lincoln's life had this religious dimension. He was a man with a long perspective, and hence his justice was always tempered with mercy, and his mercy saved from sentimentality by justice.

If you are merely going to "Omaha," you will not see this. But if you are looking beyond the next "Omaha" with the long view, you will know with Lincoln that malice is not important enough to hang on to: nor is anger, nor jealousy, nor envy, nor coveteousness, nor selfishness, nor pride. Not these, but only justice, and mercy, and humility—in one word, love.

"How Old Art Thou?"

A Sermon

By GEORGE L. ROBINSON

Beyond all apologies, the aged do face many privations; yet the quality of any life—young or old—can be enhanced by faith, courage, and prayer. The author is professor emeritus of McCormick Theological Seminary.

MY THEME is part of Genesis 47 verse 8, the question, *How old art thou?* spoken by Pharaoh to the Patriarch Jacob when he came down from Canaan to Egypt. It was the inquiry of a Shepherd-King to a shepherd in a time of famine. Jacob answered: *The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.*

Abraham had lived one hundred and seventy-five years, Isaac, one hundred and eighty. Jacob was at this time only one hundred and thirty. He lived on for seventeen years more, dying at the age of one hundred forty-seven.

In China it is considered a discourtesy if upon meeting a man of years you don't ask him, "How old are you?" James Whitcomb Riley, the famous poet of Indiana, when asked how old he was, always answered, "I'm on this side of forty." The fifth commandment tells us to honor our fathers and mothers that our days may be long upon the land which the Lord has given to us. Methuselah, I have often thought, must have honored his father Enoch, for he lived nine hundred and sixty-nine years, longer than any other man. But life must not be measured by years. Even the poet Virgil observed that the true measure of life is not duration but intensity. Nevertheless, let me inquire how old you are. Life begins with childhood, which Gibbon called the period of stargazing.

Twinkle, twinkle little star,
How I wonder what you are,
Far above the world so high
Like a diamond in the sky.

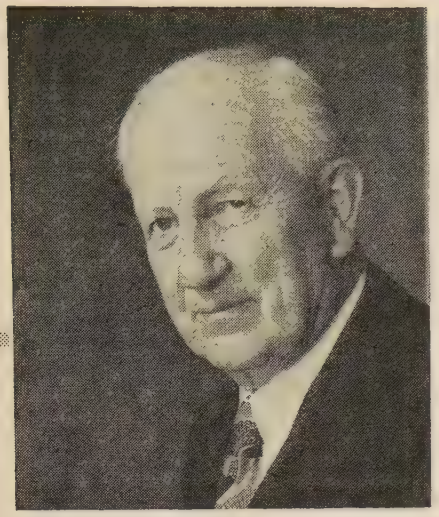
How I enjoyed those lines in my childhood! But after childhood comes youth, the period of boys and girls, the loveliest period of life according to some, full of thrills and visions. *Rejoice, O young man, in thy youth* . . . said Koheleth. *I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions* . . . (Joel 2:28). The motto on Princeton's sundial is suggestive:

The golden hours of life's morning soon pass,
And they must be accounted for, alas.

A good motto and a very wise caveat also, is the following:

We have but one life to live, 'twill soon be past,
Only what's done for Christ will last.

After childhood comes youth, as we have seen, and youth quickly merges into manhood. At twelve Jesus went into the temple at Jerusalem to have the phylacteries placed upon his forehead. In ancient Rome a boy became of age at fourteen, and upon him was placed the toga praetexta, exchanged for the toga virilis. Here in the United States a young



man becomes of age at twenty-one, attaining, as it is called, majority; girls at eighteen, in some states.

But when does old age begin? Sir William Robertson Nicoll answers; "As soon as we begin to live, then we begin to die."

Into the world we weeping came,
Our whole life tells us why.

But I prefer one poet's more detailed answer:

Age is but a figment of the mind,
If you've left your dreams behind,
If hope is cold, if you no longer look ahead,
If your ambition's fires are dead,
Then you are old.

But if from life you take the best,
And if in life you keep your zest;
If love you hold, no matter how the years go by
No matter how the birthdays fly
You are not old.

After seventy it is said that a man does not become old, but older. Shakespeare in his mature years confessed, "I have no longer that alacrity of spirit nor cheer of mind that I used to have." Astrologers in Luther's day regarded forty-two as dangerous. Melanchthon accordingly made his will at forty-two. To me, as I reflect, old age is, as it were, but a brief senior vacation before final graduation. Today professional men are expected to retire at sixty-five, or seventy; but inefficiency might be a wiser criterion, I fancy.

I used to think that I would die at sixty-three, and when I was asked why, I said, "Well, Aristotle, Solon, and Luther died at sixty-three!" But I have now had two decades and more in which to reflect that I do not belong to their group. Old age is relative. For example, forty is considered too old to be made a captain, but forty is too young to become a bishop. Age is a quality of the mind. Only the inert become old. Ask an Oriental how old he is, and he will answer, "Just as old as my little finger, just as old as my tongue, a little older than my teeth."

The ideal woman in Proverbs 31:25, according to *The Bible: An American Translation, laughs at the days to come.* Women seem to be outliving men in these days. People in general are living longer. Ten years have been added to life expectancy according to Dr. Mayo of Rochester, and twenty-seven years during the last century according to the president of the Medical Association. The average age at death is now not forty but sixty-seven. Science has eliminated many dangerous diseases. Even the Mariposa redwoods of California seem to be outliving the pyramids of Egypt. At least the redwoods are still *alive,* while the pyramids are but tombs of the dead.

Let me now catalogue some of the advantages and disadvantages of old age. First, the advantages. In Ecclesiasticus we read, *Much experience is the crown of old age; And their glorying is the fear of the Lord.* Cicero regarded old age as the harvest time of life. There is a Japanese proverb which says, "With the crown of snow comes wisdom." To the Arabs the approach of an old man is like the shadow of eternity. The Hebrews taught their children to reverence old people; *Thou shalt rise up before the hoary head, and honour the face of the old man. . . ;* and they regarded old men as the authorities in religion. These are only a few of the advantages of old age.

The disadvantages are many. Xenophon speaks of them as "the taxes of ald age." Many of them often begin to be felt in earlier years. Here is a list of the most common ones: failing eyesight, dulness of hearing, weakening of memory, lack of ambition, declining health, and necessary physical repairs. Beside these disadvantages there are other serious limitations. The tendency to become suspicious, to have strong prejudices, to fancy ourselves as infallible, to become difficult to live with, also to grow untidy, to become fussy, crabby, and cantankerous. All of these are but a few of the taxes of old age which may become due sooner than we had expected.

Let us all get ready for payday, and let us remember that old age is an incurable disease. The senile years are not always serene. Life's seas are often stormy. We are doomed to sail under sealed orders. I once sailed from Alexandria to Liverpool on a vessel with sealed orders. We did not know where that vessel was going until we got one hundred miles away from Alexandria. And at the end of life fogs and icebergs compel us to wait, to stand still and simply wait and continue to wait till bedtime comes, or, as Dryden more happily expresses it, "Till like a clock worn out with eating time, the wheels of weary life at last stand still." [1]

Hold old art thou? What shall we do? What shall we read? Both faith and courage are needed for these last strenuous years of life. It is "faith" which Turtullian described as, "patience with the lamp lit, and "courage" which " like fear has said its prayers." We need prayer also. A psalmist prayed, *Cast me not off in the time of old age; forsake me not when my strength faileth.*

Jacob seems to have been partially conscious of needs like these when he answered Pharoah, saying "Few and evil have the days of the years of my life been, compared with my fathers. But if I can maintain the faith and courageously hold out until this terrible famine is over, then I may attain unto the age of my father Isaac who lived one hundred and eighty years, and my grandfather Abraham, who died at one hundred and seventy-five."

And so may you and I, through faith and courage and prayer, face another year of famine, the famine of love and peace and good will.

[1] From *Oedipus.*

homiletics

When the Preacher Gets Up to Speak

By THOMAS H. MARSH

The preacher who is convincing to laymen is usually one who has applied himself to his main tool—speech. This is the second article in the series on "Approaches to Preaching," by the professor of Speech, Perkins School of Theology, Dallas, Texas. The first article appeared in May, page 10.

EACH profession uses tools peculiar to the work within its own province. A minister depends upon speech as his main tool for preaching. Just as a doctor uses surgical instruments and medicine, and a bricklayer works with a trowel, a minister uses oral sound. It is his means of communication as he faces his congregation Sunday after Sunday.

No profession has had members who used its major tool more constructively or skillfully than the ministry; for such names as Jonathan Edwards, Theodore Parker, Henry Ward Beecher, Phillips Brooks, Harry Emerson Fosdick, and scores of others remain as testimony that preaching affects the destiny of a nation. A study of the lives of these men shows that they were trained in the art of speaking.

On the other hand, probably no profession as a whole is as poorly trained in the use of its major tool as is the ministry. A person untrained in medicine might attempt to use the tools of the medical profession in an emergency, but only in an emergency. Such makeshift procedure, however, is common practice in the ministry. Some men who are put in charge of churches have no training in even the elementary problems of being heard and understood, let alone the more difficult side of preaching, which involves a knowledge of human motivation and human relations. There are some men with partially paralyzed speech organs who are encouraged to enter the ministry. It is unthinkable that even a minor character for a movie would be employed with such indifference to ability. Preaching is certainly not acting, but is it to be supposed that preaching is a less exacting task than acting, and that the standards for the ministry should be lower than the standards for the theater?

Every minister who takes his work seriously asks himself: "Just what is the relationship of effective speaking to my work?" This question at times is asked in a spirit of sincerity, with a desire to understand the contribution a study of the basic principles of speech may make toward more effective work in the pulpit. The question is sometimes asked, however, in a tone of superiority, implying the answer even as the question is asked, "We have no need of thee; for the minister deals not in that which is of the earth." Such thinking is a part of the philosophy of those who attempt to explain their continued speech deficiencies by stating that it is what a man says that is important, not how he says it.

All of which is true, but not enough of the truth. Granted that a few preachers capitalize on their speech peculiarities and gain prominence and success in spite of them. There always have been a few men who, because of their keen intellect and striking figures of speech, give the false impression of success which appears to be due to speech peculiarities. It should be remembered that these men are exceptions, and exceptions seldom prove any rule.

There is no particular merit in discussing which is more important, what a man says or how he says it, except that some ministers hide behind the easy philosophy that speech habits are really of no importance. They point to some rare exception to ease their conscience. One might as well try to answer the question: which is more important about an automobile, the motor or the tires? A car can bump along the pavement on flat tires if the motor runs, just as a minister can mumble away in his pulpit, but good tires and a motor are both necessary if the car is to function with normal efficiency.

The relationship of effective speaking to the work of the minister may be shown in part by looking at some of the problems that face the Reverend John W. Studymore. John Studymore is minister of the Rational Avenue Methodist Church in Averagetown, Kansas. John feels at times that he is doing a really worth-while job. One day recently, however, it dawned on him that he was changing pastorates fairly regularly, and that while the people in his churches were polite and even kind to him, they didn't shed many tears at his leaving.

Another factor worried John. Every preacher with a normal amount of ambition likes to feel he is capable of serving a larger church as he increases in experience; but several moves have occurred since John has received any real promotion. After thinking over his situation for some time, John went to his district superintendent and asked for a frank discussion of his work as a minister. As Studymore is an intelligent person, he decided there must be a reason why other men with less experience were given better appointments than he was receiving.

The talk with his superintendent revealed to Studymore what he had felt within himself for some time: he just was not much force in the pulpit. What was worse, he did not know what to do to improve himself.

"The people say they don't have a thing in the world against you,

John, yet they ask me to send them another minister," stated the superintendent. "When I press them for a reason they usually say, 'We love Brother Studymore, but he just can't preach.' "

John Studymore's situation is typical of a great many cases in Protestant churches today. John is a hard worker and a good man; but he is a colorless preacher, yes, even an awkward one when it comes to reading the Scriptures or making language come alive through speech. Whether it should be so or not, it is true today, as it has been for a long time, that Protestantism centers its activities around the pulpit. A great many laymen even assume that about all a minister has to do is to prepare a sermon each week. Ministers themselves judge each other by their effectiveness in the pulpit.

Laity and clergy alike, then, rank a minister by his ability as a speaker and reader. Whether or not this is a fair and just standard is another matter, but the fact remains that this is the standard by which the Protestant ministry is measured. While this is the situation in regard to pulpit work, this is not to say that preaching is the only important work a minister does. All of the tasks which a minister performs are important. The idea stressed here is that pulpit work looms so brightly in the eyes of laymen and preachers alike that a minister cannot afford to take his pulpit assignments as lightly as many ministers do today.

Loud rumblings from the pew have recently brought some problems relative to the minister's speech into sharp focus. Murray H. Leiffer sent a questionnaire to 2,000 Methodist laymen asking them to state their likes and dislikes in regard to seventy qualities about Methodist preachers.[1] This gave the laity an opportunity to say without embarrassment what they would not say personally to their minister because they did not wish to hurt his feelings.

John Studymore and other ministers in similar situations will do well to pay attention to what the pews are trying to say to the pulpit today about dull sermons, the use of incorrect grammar, and awkward speech.[2]

Leiffer's report makes it clear that Methodist laymen do not want a minister in their home pulpit who is apologetic or negative in his attitude toward his job, or who has distracting pulpit mannerisms, a "holy-toned" voice, or who has to read his sermons instead of speaking them with a sense of divine commission.

A similar reaction comes from a Congregational layman: "A layman ought not to expect his minister to be a great preacher. If he happens to be, that is fine, but I do not consider it essential. Any man who chooses to study for the ministry ought to be potentially a fair preacher. If he realizes that he cannot preach, he ought to give it up. And if he cannot do a reasonable good job of preaching and does not realize that unfortunate fact, the faculty of his theological school ought to 'put him wise.' I suppose they do that sort of thing sometimes. It must be a hard thing to do, but it is something which ought to be insisted upon, and the sooner the better . . .

"All laymen expect the minister to make himself heard. To what purpose does a minister burn midnight oil preparing a sermon only to read it with head bowed over the manuscript. Silent prayer is more helpful! This failing is not confined to the young, the inexperienced or the obscure. . . .

"I have been attending church for at least one-third of a century, and it was not until this past summer that I heard Scripture read as it should be. The occasion was the funeral service of an old friend. The clergyman who officiated was a distinguished Presbyterian, and he made the Scripture live. It was not an elocutionary effort; it was simple, meaningful, and artistic. Why cannot more ministers be taught to read Scripture well?" [3]

Church laymen, then, do not expect the impossible of a minister. They know that all ministers cannot be great orators, although it certainly is an asset if a preacher is an accomplished speaker. Church people do feel, however, that since the activities of a minister center around the pulpit, he should be as good a preacher as it is possible for him to be, and that he should be trained in speaking.

Is this expecting too much from those who are dedicated to this holy calling? Are laymen unjust when they expect a minister to be at least fairly efficient in the pulpit, or should ministerial drones be encouraged and protected merely because of their profession?

Is there a magic formula that John Studymore can quickly grasp, and as a result suddenly become a winning and persuasive preacher? The advertisements of correspondence courses about public speaking to the contrary, there are no such formulas when it comes to actual practice. Speech habits are like other habits in many ways, the main difference being that they are more complicated and therefore overcoming them takes more time, understanding, and effort.

In contrast to the magic-formula method of improvement, there are principles of speaking that John can take advantage of in his preaching; there are laws of psychology that he can learn and apply to his pulpit work; there are principles for the use of language which he can learn that will help him to make language become alive and a sharp tool for his preaching.

If there are any Methodists who desire a historical precedent for urging speech training for preachers, read John Wesley on this subject. He wrote four sections in a book entitled *The Principles of Eloquence Adapted to the Pulpit and the Bar.*[4] An indication of the approach Wesley used in this book is given by the title of Section I, "How We May Speak So As to Be Heard Without Difficulty and with Pleasure." Wesley wrote on this subject with his usual zeal for detail, and much that he said has *not* been outdated. How to speak in order to be heard without difficulty and with pleasure is still a concern of present-day ministers.

[1] *The Layman Looks at the Minister*, Abingdon-Cokesbury Press, 1947.

[2] See also *The Pews Talk Back*, by Luke Missett, Newman Bookshop, 1946.

[3] "What Does the Layman Expect of His Minister?" *The Chicago Theological Seminary Register*, Jan., 1947, pp. 13-14.

[4] By the Abbe Maury. Translated from the French, by John Neal Lake. B. Waugh and T. Mason, publishers, for the Methodist Episcopal Church, N. Y. 1833. P. 187 ff.

KINGDOMTIDE PREACHING--I

In the Christian year Kingdomtide is the season of the Kingdom of God on earth, extending from August 27 to November 26 this year. In Part I of this calendar are presented suggestions for worship and preaching on Sundays and special days by one Methodist minister. Part II will be published in the September issue.

THE METHODIST Book of Worship has made two notable departures from the Anglican church calendar which may well be followed by the Protestant Church as a whole. It has substituted Whitsuntide for the first part of the long Trinity season, and then it has numbered the Sundays following Pentecost, or Whitsunday, after the custom of the Roman Church. This is a logical change because Pentecost is the more important day. The introduction of Trinity Sunday into the calendar is of comparatively recent date, it being established in 1305 by Pope Benedict XI. Thus the long season has been divided and the last thirteen or fourteen Sundays listed as Sundays in Kingdomtide. The liturgical color remains green, the color of growth.

Kingdomtide is the season of the establishment of the church, while Whitsuntide is the season of expansion and growth. During Whitsuntide the emphasis was upon the fulfilment of the Great Commission: *Go ye, therefore, and teach all nations* . . . This commission will not be forgotten during Kingdomtide, but the major emphasis will be upon the coming of the Kingdom in the lives and hearts of men. The Kingdom must come in all the commonplaces of our lives: in the markets and factories, in the halls of government and the halls of learning, in the churches and homes of the world so that the will of God may be done to the well-being of all men. The Kingdom comes not by conquest but by a slow process of growth.

No service of worship could be more in keeping with the spirit of the season than "An Order of Worship for Kingdomtide" (*The Book of Worship*, pp. 86-89). Inasmuch as it calls for an Old Testament lesson, we will take one from the lectionary of the Episcopal Church and enclose it in parentheses when one is not given in our own lectionary.

The sermon topic can be found in the "Call to Worship" as well as in one of the Scripture lessons, and it is a good idea to do this now and then. Sometimes the sermon will seem less long to the listener if it has not been suggested by the Scripture lesson. *The Book of Worship* gives us a call to worship for every Sunday of the year. To find the proper one for this season, use the one printed in the Order of Worship for the First Sunday in Kingdomtide, and the one at the bottom of page 198 for the Second Sunday, and so on through the season. This will give us fourteen calls to worship. The season is never more than fourteen weeks long.

Christ the King

August 27, First Sunday in Kingdomtide. I Peter 5:5-11; Luke 15:3-10; (Isaiah 29:17-24). The keynote for the entire season is set by the Gospel lesson for the first Sunday. Here Christ the King is pictured as being concerned over the one sheep that was lost. As preparation for this service, the minister might well read the first part of Chapter 5 of I Peter. These four verses could be our inspiration for the season—i.e., *Feed the flock of God which is among you* . . . Sometimes we spend so much time doing the many important things which every minister is called upon to do, that we have little time left in which to feed the flock.

No one ever stated the normal human longing more clearly than the student who said, "What I really want to know is this, does God know my name?" Today, our emphasis will be upon the fact that God does know the name of each person. There is a place for mass evangelism—a place for the social gospel and for the various crusades—but we want to exercise care lest we become so occupied in fighting sin that we have no time for the task of saving the sinner.

The Sacrament of Labor

September 3, Second Sunday in Kingdomtide (Labor Sunday). II Corinthians 5:14-21; Luke 15:11-32. There is no reason why the communion service should be dropped the first Sunday of September just because it is Labor Sunday. The church has a message for labor, as she has for capital and for every other social or economic group. However, her chief task is to build every group into the "household of faith." Many of labor's problems would be solved if employer and employee could be brought together. This can be done at the altar of the church as it can be done in no other place. Here all are equal.

If special recognition should be given any labor organization, let them be invited to make their corporate communion at this time. A long sermon is always out of place when the sacrament is being celebrated, but it is sometimes possible to say more in a short communion meditation than we say in some sermons. Two possible topics come to mind. One of them is suggested by the day itself and the other by the Gospel for the day. We can speak on "Labor as a Sacrament," taking Henry Van Dyke's "The Toiling of Felix" as the basis for our meditation.

'Tis the Sacrament of labour, bread and wine divinely blest.
. . . . . .
Gospel for the heavy-laden, answer to the labourer's cry:
"Raise the stone, and thou shalt find me;
cleave the wood, and there am I."

If we take our meditation from the Gospel, we might consider the possibility that the church has been inclined to treat labor like the Prodigal son. Like the elder brother, the church may have put the worst possible interpretations to the acts of labor, and she may have been none too ready to welcome it back home.

Some Kingdom Laws

September 10, Third Sunday in Kingdomtide. Philippians 3:7-16; Mark 4:26-29; (Micah 6:1-8). The Gospel and the Epistle for today give us two laws of the Kingdom, either of which might form the basis for our sermon. The Gospel likens the growth of the Kingdom to that of a seed. Here again the emphasis is upon a slow, natural growth rather than upon some mighty conquest. In the Epistle, Paul reminds us that, as far as he is concerned, there must always be room for growth, that he has not attained, but that he is going on toward perfection. One is reminded of John

Wesley's concept of Christian perfection. He insisted that perfection is always a state of growth. The Old Testament lesson, from which a portion of the Call to Worship (page 199) is taken, gives us a third law of the Kingdom: . . . *to do justly, and to love mercy, and to walk humbly with thy God.*

The Life of the Kingdom

September 17, Fourth Sunday in Kingdomtide. Romans 8:26-28; Luke 11:1-13; (Ecclesiasticus 5:1-10). As we read the Epistle and the Gospel for today, we discover that the life of the Kingdom is a life of prayer. The Gospel gives us a short version of the Lord's Prayer with the command that it be used every time we pray. No service of worship is complete that does not contain this prayer.

A few years ago a Jewish Rabbi spoke to a group of business women in the parish hall of an Episcopal church. At the close of his remarks he said, "Let us all repeat that prayer which is known to you as the Lord's Prayer." When asked why he, a Jew, used a Christian prayer, he said, "Because Jesus took most of it from older Jewish prayers."

Like our Lord and Master, we should become so familiar with the ancient prayers of our faith that they become a part of our prayer life. "Prayer is the soul's sincere desire." [1] The Old Testament lesson warns us, *Follow not thine own mind and thy strength, to walk in the desires of thy heart.*

One might take his text from the call to worship (the second on page 199) and preach on the art of worship, with special emphasis upon the place of prayer in both public and private worship.

Learners in the Kingdom

September 24, Fifth Sunday in Kingdomtide (Religious Education Week). Acts 8:26-39; John 6:47-58; (Isaiah 12). It would be difficult to find a call to worship and Scripture lessons more suitable for the beginning of Religious Education Week than those given for today. The Call to Worship (third on page 199) points to God as the source of all wisdom. In the Gospel we find the Son of God teaching some of the mysteries of the Kingdom to his disciples, while in Acts we find Philip teaching the Ethiopian eunuch.

Inasmuch as next Sunday (Oct. 1) is a World-wide Communion Sunday, some of our teaching could be on the mysteries of the sacrament. An excellent method would be to celebrate the Sacrament of Holy Communion as a teaching project in the church school. As the service proceeds, each step should be explained and named. Some adults will be surprised to learn the ancient origin of much of our ritual—e.g., the *Sursum Corda* is found in all the earlier liturgies. Opportunity should be given for questions from the members of the church school. Teachers should be seated with their classes so as to be able to get the questions from their pupils and pass them on to the minister.

In some churches the sacrament seems to have become little more than a memorial meal. We seem to be afraid of emphasizing Methodism's belief in the real spiritual presence of Christ in the sacrament—a belief that to those who "with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ." [2] Let us try to explain the mystery of the sacrament to our people without trying to explain it away.

During the week, we will want to bring all the classes in religious education together so that our people can see the educational program of the church as a whole. This could be done by calling a parent-teacher meeting, making it a real family church night. A parent-teacher group can be a real asset to any program of religious education. If such an organization does not exist, this week is the logical time for organizing one.

[1] From James Montgomery's "What Is Prayer?"

[2] From the XVIII Article of Religion (the *Discipline*, par. 78).

Liturgical Question Box

QUESTION: *Is there any justification for the use of altar boys or servers in a Methodist church?*

ANSWER: Just as much as for junior choirs and head ushers. Protestantism should not forget that one of our cardinal doctrines implies that the people should have a part in the service. Giving a boy the privilege of assisting by lighting the candles, carrying a cross, or handing the Book or the elements to the minister is merely good psychology and good theology. I would like to see every child given an opportunity to have some part in the service. It is no more foreign to Methodism than our practice of letting the young people read the Scripture or give prayers on special occasions. Good ecclesiastical manners dictate that these should be appropriately clothed in ecclesiastical garments when they enter the chancel. What they wear is not so important, although scarlet cassocks and lace cottas might be looked upon with suspicion!

One small church transformed its worship attitude by employing an earnest and reverent little boy to light the candles and extinguish them. He, without any coaching, of his own accord, worked out a "way" of doing his task that almost approximated that of the Episcopal Church. Yet, because it was his own idea and not the preachers, the congregation loved it, and always stood in reverence until the last candle was extinguished and the little boy had bowed reverently before the altar, and marched solemnly out of the chancel.

QUESTION: *How long should a "pastoral prayer" be?*

ANSWER: No longer than necessary. The "long" prayer is a holdover from Calvinistic practice which gave over to the minister the task of putting into words all of the petitions of the congregation. When the various collects provided in the Methodist Orders of Worship are used, it is not necessary or desirable that the pastoral prayer should be longer than one minute. All teachers of worship are agreed that this prayer should not go over the ground covered by the prayer of confession, the prayer for pardon, and the collects. It should rather be a prayer for the church, couched in worshipful language, and general in tone, rather than personal. It may, however, bring in petitions for certain needs or requests of the people.—***R. P. Marshall.***

Ours Was a Family Camp

By ROBERT L. MAIN

Individual growth and family solidarity were two objectives of the family camp which was held last August by First Methodist Church, Tahlequah, Okla. The camp also provided an opportunity for members to work together on future church plans. In making suggestions for a family camp, the pastor stresses the need of planning for the whole family.

FEELING that we needed opportunities for building a closer fellowship on the part of our church families and new ways of developing family solidarity through common experiences our Board of Education planned a family camp for our church.

We are fortunate in being only twelve miles from Camp Egan, the East Oklahoma Annual Conference campground. The pastor was on the camp administrative committee, so when a vacancy in the schedule developed for late August (1949) he suggested that the church take advantage of it.

Our Board of Education asked several parents to sit in on the planning for the camp so that it would reflect the needs of families. As plans developed we found that we would accomplish a third purpose of selling Camp Egan to our congregation. As is often the case the people fartherest away from an attraction know more about said attraction than those close by. In this connection we asked the Tahlequah Kiwanis club to hold their annual chicken-barbecue outing with us. This they did, and a great evening of picnic games and stunts was held on our recreation block.

Since the camp would take many leaders away from the local church during that period of late summer, when fall plans for church and church school are made, we decided to tie in the camp activities with the total program of the church. We did this by setting aside periods each night for program planning retreats. The Methodist Youth Fellowship, the Wesley Foundation, the Board of Education, and the Official Board took advantage of these hours to lay detailed plans for fall and winter activities. Many other activities were scheduled to keep other campers busy while these meetings were held.

Pastor Robert Main (standing), outlines the fall program of First Methodist Church, Tahlequah, Okla., to Official Board members. A siege of cold weather drove some of the ladies inside to kibitz the meeting. The picture shows only a portion of the forty-two board members.

Dignified stewards proved that adults can play as the Men's Brotherhood, with the aid of two wives, put on a stunt for the enjoyment of all.

Two skilled children's workers keep the small fry busy while adults attend discussion groups and movies.

In the morning hours we had a series of informal discussions, using such topics as "Co-operation Between Home and Church," "Tension-Points in the Home," "Home Recreation," "Worship Resources for the Home," and "Community Pressure on Family Life." Our county home demonstration agent, who had been leading her Four-H and farm women's groups in similar studies, sacrificed her vacation plans to lead these discussions. In addition, we had an elective study course on "Our Children Ask about God."

Guided activities for children kept them interested and busy while parents were tied up. Our specially trained leaders in children's work took great pains to make these periods instructive for the kiddies and not just something to pass the time away.

The afternoons were left free for family fun together. This included hiking, mountain climbing, wading, swimming, fishing, nature study, draft work, volleyball, badminton, shuffleboard, and related sports.

Since many men had to go into town to work each day and could return only at suppertime we tried to make the evenings especially eventful. Besides our retreat periods we had campfire worship and ceremonials, stunt nights (featuring the W.S.C.S. and the Men's Brotherhood), folk games, team volleyball, pingpong, family relays, and picnic sports.

Our college visual-aid professor kept us delighted with entertainment films and also with some scientific studies of parent-child relationships. We also used such slides as "No Place Like Home" and "Back of the Bread."

We carefully planned in advance to have a browsing room with displays of books and pamphlets on family life, family problems, family games, etc. Craft groups could also display their products here.

Our worship experiences were natural ones, coming around the camp fire, on the mountaintop, in friendship circles at the close of the evenings' fun, and in the cabins at night.

For those planning similar camps for the first time we would suggest that the first year they plan for families with children under twelve years of age. Intermediates and seniors have opportunities for attending district and conference camps, and besides that age group is usually harder to keep satisfied in a family camp.

Do not try to make your first camp too large. Twenty or thirty families are plenty, and a church can have a good camp with less. The camp group should be small enough to allow each person present to know everyone else present. Remember that you are not running an institute with families in attendance, nor is it an adult conference with the children tagging along. On the other hand, it is not a children's camp with a section for parents. As Edward Staples of the General Board of Education stresses, "It is a camp with a program planned for the family as a unit." Therefore, be sure you let your parents share in the planning.

Remember your purpose is to enrich family life so that recreation, worship, study, nature lore, and discussions will mean growth not only for the individual, but also for the family.

In family camping there is a unique opportunity for individual personalities within a family unit, and for a group of these units, to live together for a week or more in a Christian community, and to discover ideals which may change their pattern of living for the years to come.

Evening friendship circles over, families retire to the cabins for bedtime devotionals. Here members of a family read the Bible together.

Your Board Can Be Creative

By FRANCIS C. WILSON

With an Official Board composed of four commissions, West Roxbury Methodist Church, West Roxbury, Mass., is able to dispatch its business with increased efficiency. In this article the pastor describes the solidarity of the setup.

ONE OF the real administrative problems confronting the average Methodist pastor is that of making effective and functional the multiple assortment of church committees provided for in the disciplinary structure of the local church and of correlating them to the work of the Official Board. Perhaps there are some churches in which all the committees elected by the fourth quarterly conference operate efficiently, but they do not in the average church.

The reason is obvious. The machinery of local church administration in The Methodist Church has been geared to the large church. The average church does not have within its membership sufficient usable personnel to man, without serious duplication and overburdening, the score of committees authorized by the Discipline, in addition to the Board of Trustees, the Official Board or Board of Stewards, the Board of Education, the Board of Missions and Church Extension, and all of the organizational setups, including the Woman's Society of Christian Service, the men's club, and the Methodist Youth Fellowship.

The average church is therefore forced to elect to a great many of these committees either persons who are already busy elsewhere in the church or those who are not competent to make any creative contribution. The committees then become merely "paper committees," which serve no other purpose than to fill the requirements of an official quarterly conference report.

To correct that hopeless situation which has harassed the writer for several years, we have found an effective answer in the form of a commission type of administrative structure in the local church (see chart). This plan has worked with efficiency and is now authorized under Paragraph 152 of the Methodist Discipline (1948).

Our Official Board is composed of about fifty members, including nine trustees, twenty-five stewards, all of the other officers of the church, and the heads of all organizations. The membership of the board is divided into four commissions, each of which has a chairman, a vice chairman, and a secretary. Each member of the board is a member also of one of the commissions; thus Official Board and church commissions are inseparable. In operation, the Official Board is the authoritative executive body, while the commissions are planning and work groups with specified areas of activity.

The commissions are: (1) Administration and Lay Activities; (2) Worship and Evangelism; (3) Community and World Service; and (4) Education. In the aggregate they perform the functions of all committees under the former setup except three. Two committees are not included within the framework of the commissions. One is the committee on nominations and pastoral relations, whose duties call for a specific relationship to the annual church conference or fourth quarterly conference. The other is the parsonage committee which, in our church, is a cooperative agency of the Woman's Society of Christian Service and the Board of Trustees. The functions of all the other former committees are assumed by the four commissions.

The Commission on Administration and Lay Activities has oversight over all matters pertaining to the business operation of the local church, conducts the annual every-member canvass, promotes Christian stewardship and the program of lay activities, and supervises the church fair. The scope of its task includes the work formerly done by the committees on finance, lay activities, Christian stewardship, and audit. Ex officio members of this commission are the trustees, the financial secretary, the church treasurer, and the charge lay leader.

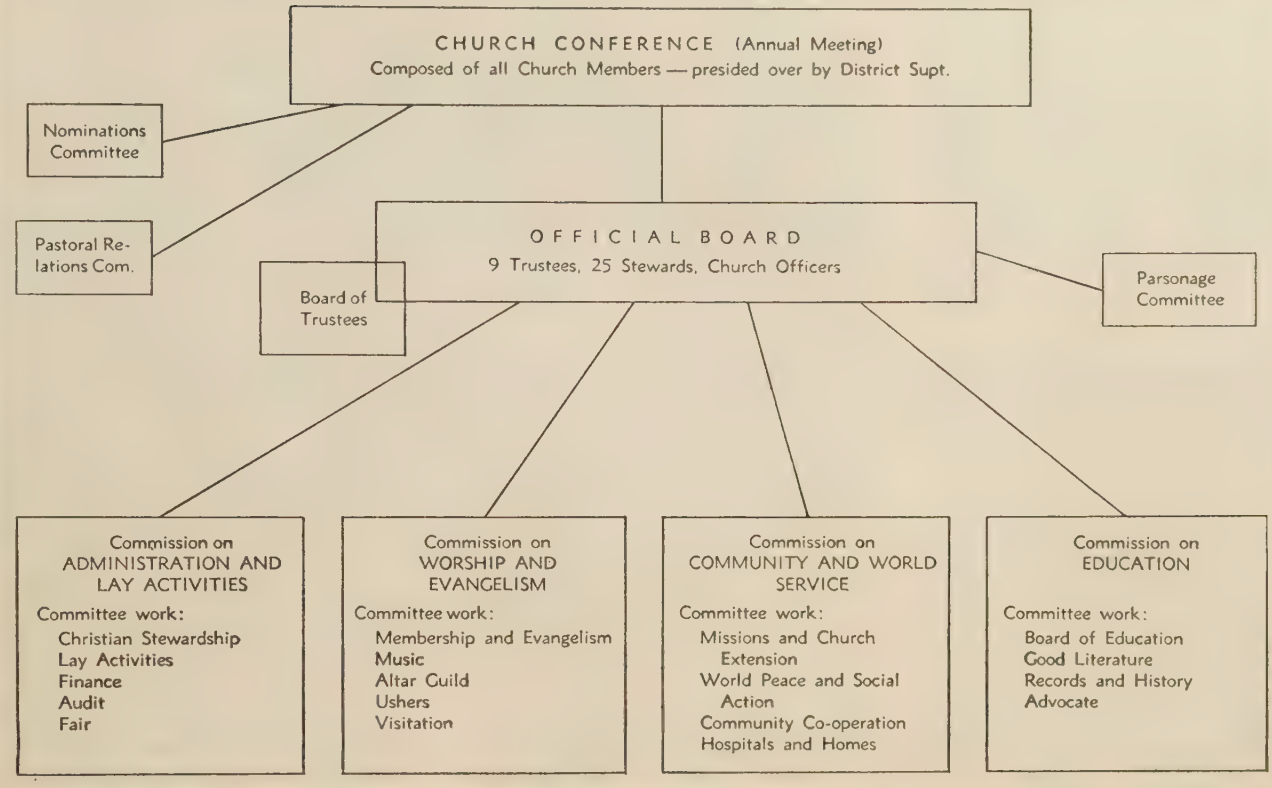
The Commission on Worship and Evangelism works in the fields of worship and membership. It promotes evangelism, visitation, and special worship services, and has supervision over the altar guild and the ushers. It encourages better fellowship among members of the church and more effective worship in the sanctuary. The commission takes over the work of the former committees on membership and evangelism, music, visitation, ushers, and altar guild. Ex officio members are the membership secretary, communion stewards, ushers, and the spiritual life secretary of the W.S.C.S.

The Commission on Community and World Service, which supplants the committees on missions and church extension, hospitals and homes, world peace and social action, and community co-operation, serves in the areas of missions, social service, and social action. It promotes World Service and benevolences, community activities, world peace, etc. Ex officio in this commission are the World Service treasurer, and the W.S.C.S. secretaries of Christian social relations and local church activities and missionary education.

The Commission on Education embraces the work previously done by the board of education plus the committees on good literature, records and history, and *The Christian Advocate.* It has general oversight over the total program of education in the church. All officers of the church school, the presidents of the Methodist Youth and the Young Adult Fellowships, and the W.S.C.S. secretaries of student and children's work are ex officio members.

The effectiveness of the commission form of administration lies in the manner of its operation. Instead of many meetings of many boards and committees, there is a single,

ORGANIZATION OF THE WEST ROXBURY METHODIST CHURCH FOR 1949-50
(Under paragraph 152, Methodist Discipline)



unified meeting of all the commissions each month. The entire membership of the four commissions meets together at 7:30 P.M. as the Official Board, presided over by the pastor. After a brief devotional, monthly reports of the financial officers and heads of organizations are read. Action is then taken on whatever business there may be on the agenda for that month. Needless details are omitted from all discussion, since these are worked out in the commission meetings.

This part of the meeting lasts only about forty-five minutes. At 8:15 P.M. the group is divided into sessions of the commissions held simultaneously in different rooms. Since a person serves on only one commission, there is no overlapping of personnel or conflict. In the commission meetings the actual problems of the church and its program of activities are freely discussed and worked out.

Thus, a wide variety of activities is touched in a single evening. At a recent monthly meeting, the Commission on Administration and Lay Activities was putting the finishing touches on the annual budget and plans for the every member canvass.

At the same time, the Commission on Worship and Evangelism was carefully going over the membership roll and formulating a systematic plan for calling upon inactive members and shut-ins.

Down the hall the Commission on Community and World Service had just concluded plans for a campaign to raise funds to help build a Protestant chapel at the City Hospital and was soon in the midst of a creative discussion of a vital public issue with the objective in view to seek ways and means by which the church could make its impact felt on that issue.

Simultaneously, the Commission on Education was laying plans for its annual Parents' Night to cement relationships between church and home, and it had on its agenda the planning of a dedicatory program for the new church library which it sponsors. Every member of the Official Board, including every church officer, was hard at work on some form of church action, with a definite end in view and a plan to achieve that end.

At 9:15 P.M. a general assembly is held again as the Official Board. Each commission chairman makes a brief report of the action and program of his commission. If there are matters requiring official action, the Board votes on them during this part of the meeting. On the evening described above, for instance, the church budget was presented by the Commission on Administration and Lay Activities and was officially adopted. In all such matters the commissions bring in recommendations, and final action is taken by the Official Board, with members of all the commissions participating.

Concluding the unified meeting, a brief fellowship period is held in the dining hall. Light refreshments of coffee and doughnuts are served by the different commissions on a rotating plan. During the fellowship time, members relax and enjoy light chitchat and banter. Here differences of opinion are forgotten, and good fellowship breeds friendship and goodwill. By 10 P.M. the evening is over, but a great deal has been accomplished for the church.

One of the significant changes the new plan has wrought is the wide interest it has produced for the total program of the church. Every member of the Official Board knows what

is going on in all phases of the church's activities month by month. The plan has made for a genuine oneness. Another result has been a remarkable increase in attendance at Official Board meetings. Before the adoption of the plan, the attendance was often no more than eight or ten. Now we rarely have less than forty-two present out of the fifty members. A third valuable improvement which the plan offers is a sharp reduction in the number of meetings.

A single meeting now takes the place of, and achieves far more, than four or five regular monthly meetings under the old system. The members like the commission plan because it saves them time, gives them a comprehensive task to perform, and achieves all-round effective results.

Young People, Too, Are Stewards

By EDGAR and ANNA NOTTINGHAM

Through the Methodist Youth Fund, young people have an opportunity to share in the work of the church. In the Mathews Methodist Charge, Mathews, Va., the Youth Fund drive is climaxed with a special worship service. The pastor and his wife indicate here the results of such a procedure in their charge.

IF YOU want your church to take on new life in this year of the Advance, enlist your youth in the work of the church. How easy that sounds; but it can be done by making the Methodist Youth Fellowship a vital force in the church. Regardless of size or location, your church can enlist its youth.

Methodist Youth Fellowships now have an opportunity to advance in giving to the Methodist Youth Fund. This fund is youth's way of carrying on a program of Christian education, evangelism, social work, medical work, rural work, and youth work around the world. It is a fund used in missionary and educational programs of the church. It is a fund to be paid by youth and not by adults for youth. For nine years the Methodist Youth Fund has helped spread the gospel, but it needs to go forward.

There are many ways that a M.Y.F. can share in the work of the Youth Fund, and we want to tell you about one method. The following method has worked for us for six years.

At the beginning of each conference year we begin a cultivation period, explaining the Youth Fund to every member of our youth groups. We give each M.Y.F. member a pledge card that is specially printed by the Youth Fund office. Pledging is a necessary step, the secret of whatever advance we have made. We send a letter to every M.Y.F. member on our roll, challenging them to higher living through sharing.

In the Virginia Conference we have a goal of a penny a day from every youth, and we told our M.Y.F. members about it. We asked for pledges of $3.65 or more a year, if at all possible.

On the Sunday after we distribute pledge cards we have a charge-wide pledge and consecration service. The worship hour is devoted entirely to this special service, giving the Youth Fund a greater importance for youth and adults. Each year we have emphasized the consecration of talents and possessions. The service ends when each M.Y.F. member brings his pledge card and places it upon the altar, remaining there for a prayer of consecration by the minister. Lasting impressions are made, and the young people leave with the consciousness that they have dedicated their pledge to God for carrying on the work of his church.

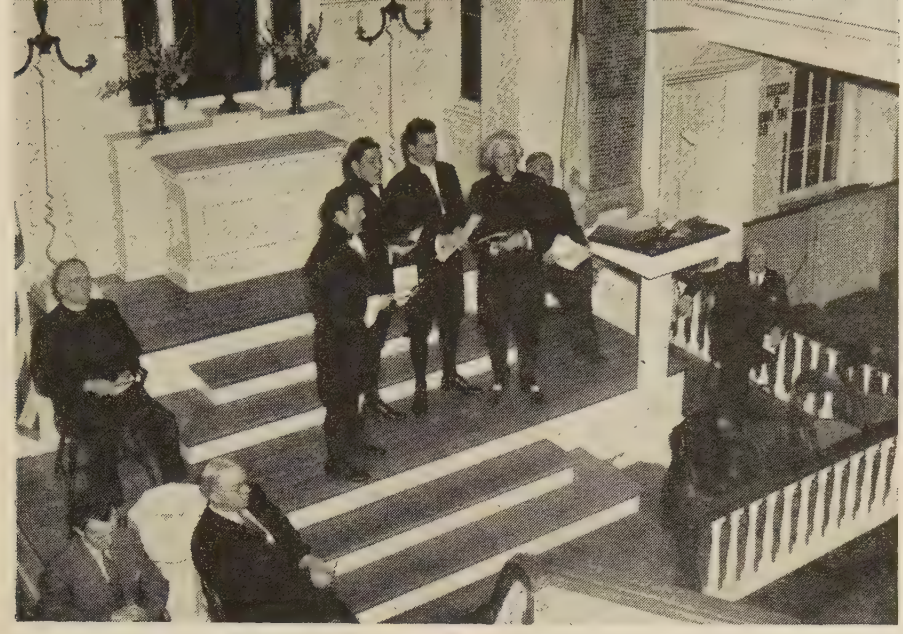
As a follow-up on pledges, each Fellowship has a treasurer who recieves the money and reminds those who slip behind in paying their pledges. Usually, the pledge is kept as a sacred trust. The pastor is interested, and he remembers to give youth recognition for their stewardship. In bulletins and in things we say, we encourage them to grow in stewardship.

Because of the Methodist Youth Fund many young people have taken an added interest in their church. We have seen them become aware of people who serve Christ in other lands. They have become aware of the service given by their conference and by national boards. They have been awakened to the realization that a youth has a part to the extent that he assumes responsibility in his church. The responsibility grows, and it comes to mean directing their own youth activities week, serving on caravan teams, and thinking in terms of life service within the church.

Yes, we have seen advance through cultivating and promoting the Methodist Youth Fund. We are serving rural youth, and we are thankful for the privilege.

Our first work—a six-point circuit—advanced from no giving to ninety-five dollars over a period of three years. We went to a five-point circuit, and we saw an advance from five dollars (paid by the church school) to one hundred and eighteen dollars (paid by youth). On this charge the advance has been from forty dollars (paid from the treasury of an older youth group) to one hundred thirty-five dollars (paid by youths from twelve to twenty-three years old). This is after one year on the charge, and we hope to see even a greater increase in the future.

Fellowship grows as youth give together to a common cause. Giving to the Methodist Youth Fund has caught fire year after year.



In the chancel of America's oldest Methodist church are the participants in the 160th Anniversary program of The Methodist Publishing House (First level, left to right): Lovick Pierce and Roy L. Smith, Publishing Agents; Francis H. Tees, curator of the Methodist historical collection at Old St. George's; (Second level, left to right): B. Smith Stull, pastor of Old St. George's; Fred Stinson as Ezekiel Cooper; Lamar Ray as John Dickins; Eugene Sine as Nathan Bangs; Hugh G. Allen as Francis Asbury; and Bishop Arthur J. Moore, who presided over the program.

Old St. George's Celebration

By LUANN EVANS

The author is assistant editor of The Circuit Rider, *employee magazine of The Methodist Publishing House.*

A QUARTET of four young men has been going about the country for the past year putting to shame the apathetic murmurings that pass for modern Methodist hymn-singing. The climax of their tour was their appearance May 9 at Old St. George's Church in Philadelphia. Before a by-invitation-only audience on that May evening in Methodism's oldest church, The Methodist Publishing House "came back home," so to speak, in the presentation of its 160th anniversary program: The concern's first bookroom was opened in the basement of the old church more than a century and a half ago. The historical aspects of the occasion were paramount, of course, and the majority of the program was given over to Publishing Agent Roy L. Smith's address and the skit by the Circuit Rider Quartet, each member portraying a pioneer leader of the church.

But to music-conscious pastors, laymen, and anybody else who has ever deplored the present-day lukewarmness of Methodist hymn singing, the quartet's stirring rendition of the old hymns and camp-meeting songs was of more than passing interest. The spirit and fervor of such singing as this is so seldom equaled in today's church that its impact upon the audience at Old St. George's and upon congregations in more than fifty churches throughout the country has been significant.

The four young ministers who make up the quartet are not trained singers and, with the possible exception of the leader, Baritone Hugh G. Allen, who has had some experience in directing church choirs, they have no special musical background. James Lamar Ray, second tenor, was graduated from Candler School of Theology last year and is now associate pastor of St. Paul's Methodist Church in Lincoln, Nebraska. Fred E. Stinson, first tenor, is a senior at Candler. Eugene Sine, bass, also a senior at Candler, is serving a pastorate at Starr, South Carolina.

Before starting a tour of the fall conferences last year and the spring conferences this year, they were trained and rehearsed in order that they might present the hymns in the same spirit and manner in which they were originally sung. To achieve this, the Publishing House enlisted the services of Dean Robert G. McCutchan, grand old man of Methodist hymnody, who also selected most of the hymns and arranged the music for a cappella singing.

An instance of what truly fervent hymn singing can do to a congregation took place during an early presentation of the program at the Tennessee Conference last fall in Columbia, Tennessee. Dean McCutchan, as a special guest of the program that night, led the congregation in the singing of "Jesus Christ the Crucified" as, he explained, "it was written to be sung."

The congregation finished the hymn breathless, but inspired and moved. Few of them had ever participated in singing such as that; few of them ever will again, unless the spirit and zeal of old-time hymn singing as personified by the Circuit Rider Quartet spreads again through the church and modern Methodists recapture the musical fervor that made their church famous for its singing.

Ezekiel Cooper, in the person of Fred Stinson, reads the inscription on his tombstone between the two front doors of Old St. George's. Cooper, second Publishing Agent of The Methodist Church, like John Dickins, the first agent, is buried on the grounds of Old St. George's.

Peace Commission Urges Study

The Commission on World Peace is encouraging Methodist churchmen to study the issues presented by developments in Russian-American relations and, in particular, problems arising out of events in Asia proper and Southeastern Asia. With this in mind the Commission has suggested that pastors and laymen secure by purchase or through a local library the following books for reading and study:

Christianity and Communism, by John C. Bennett. Association Press, 1948.

Soviet Impact on the Western World, by E. H. Carr. Macmillan Co., 1946.

I Want to Be Like Stalin, Counts and Lodge, trans., John Day Co., 1947.

The United States and Russia, by Vera M. Dean. Harvard Univ. Press, 1947.

Situation in Asia, by Owen Lattimore. Little, Brown & Co., 1949.

Russia (*History of Russia*), by Bernard Pares. Penguin Books.

In addition, the following pamphlets containing material on peace in brief and inexpensive form are available from the office of the Commission on World Peace, 740 Rush St., Chicago 11, Ill.

The United States and the Soviet Union, by American Friends Service Committee. Yale University Press, 1949, 25 cents.

Russia and America, Old Friends—New Neighbors, by Delia Goetz. Foreign Policy Association, 1945, 40 cents.

Two Giants and One World, by A. William Loos. Friendship Press, 1948, 50 cents.

Face to Face with Russia, by Philip E. Mosely. Foreign Policy Association, 35 cents.

Empires End in Southeastern Asia (Headline Series, No. 78), by V. Thompson and R. Adolff. Foreign Policy Association, 1949, 35 cents.

Following a thorough study by the individual or group of the issues presented by these recent developments and after careful consideration of Christian principles applicable to them, the Commission on World Peace urges that the conclusions reached be expressed to responsible government officials: the President of the United States, the Secretary of State, the Chairmen of Senate and House Committees on Foreign Affairs, and United States senators and representatives.

An aid for this purpose is the pamphlet entitled *Register Christian Opinion*, which contains a list of all senators and representatives. Single copies or reasonable quantities can be obtained without charge from the Commission on World Peace.

Visual Aids. Many churches have found of value the 35 mm. filmstrips available through the free loan service offered by the Commission on World Peace. Two listings are now available, one in printed form entitled *Peace Education Through Films*, and a duplicated supplement containing many new titles added to the commission's library. Some of the recommended filmstrips are:

Atomic Energy and the United Nations—a concise explanation of American and Russian differences over international control of atomic energy. 30 min.

The United Nations Appeal for Children—needs of children overseas vividly presented in connection with the U.N. appeal for voluntary contributions to be used for children's relief. 15 min.

Delayed Pilgrims—the plight of displaced persons and what church groups can do to help. 15 min.

We Are All Brothers—basic facts about race presented with effectiveness and humor. 20 min.

U.S.S.R., The Land and the People—a presentation of certain facts about the Soviet Union and its people. No attempt is made to deal with controversial political questions or to make a critical study of the U.S.S.R. 30 min.

Rebuilding Anew (*China*)—a quick and impartial review of developments in China with a résumé of the most important contributions of Christianity to Chinese life. 10 min.

The U.N. Reports—a report on the United Nations' efforts to save the peace, and why the peace should be saved. Explains different departments of the United Nations. 10 min.

Service in Asia—life in Asia at the present time and the service program of American churches in that continent. 20 min.

The above listed filmstrips can be borrowed without cost, save that of postage. Sixteen mm. sound motion picture films, listed in *Peace Education Through Films*, can be ordered through the film depository of The Methodist Publishing House serving you.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

July 13-18—Christian Education Week, Lake Junaluska, N. C. Speakers include Paul B. Kern, W. W. Peele, Marvin A. Franklin, Roy H. Short, J. Q. Schisler, W. A. Smart, Henry M. Bullock, Margie McCarty, Sam R. Dodson, Jr., M. Leo Rippy, and Walter Towner.

July 17-21—North Central Jurisdiction Missionary Conference, Williams Bay, Lake Geneva, Wis.

July 17-28—South Central Jurisdiction Leadership School, Mt. Sequoyah, Fayetteville, Ark.

July 20-23—Southeastern Jurisdiction Laymen's Conference, Lake Junaluska, N. C.

July 21-29—Course in Day Camping, Green Lake, Wis. Interdenominational. For further information write Miss Lois Blankenship, 1703 Chestnut St., Philadelphia 3, Pa.

July 25—South Central Jurisdiction Board of Education meets, Mt. Sequoyah, Fayetteville, Ark.

July 25-27—Board of Lay Activities annual meeting, Congress Hotel, Chicago.

July 25-27—Institute of Higher Education, Scarritt College, Nashville, Tenn.

July 31-Aug. 11—First term, Southeastern Jurisdiction Leadership School, Lake Junaluska, N. C.

Aug. 7-18—Religious Drama Workshop, Green Lake, Wis. Interdenominational. For further information write Miss Amy G. Loomis, 68 Ransom Ave., N.E., Grand Rapids 3, Mich.

Aug. 8-18—Young People's Leadership Conference, Mt. Sequoyah, Fayetteville, Ark.

Aug. 10-16—World Council on Christian Education Convention, Toronto, Canada.

Aug. 14-18—Second term, Southeastern Jurisdiction Leadership School, Lake Junaluska, N. C.

Aug. 14-18—Interdenominational Audio-Visual Workshop, Southwestern University, Georgetown, Tex. F. Dean McClusky, lecturer.

Aug. 21—Clinical Pastoral Training Conference led by Paul Johnson of Boston University, Montana Deaconess Hospital, Great Falls, Mont.

Sept. 4-10—Student Leadership Training Conference, West and Northwest region, Camp Pine Crest, Palmer Lake, Colo.

Sept. 13—Board of Publication meets in Dallas, Tex.

Sept. 20-21—Executive Committee, Board of Missions and Church Extension meets.

Sept. 21—Interboard Committee on Town and Country Work meets.

Sept. 25—Council of Secretaries meets in Chicago.

Sept. 25-29—Workshop for Camp Leaders of juniors and intermediates, sponsored by International Council of Religious Education.

Sept. 26-28—Commission on World Service and Finance annual meeting, Chicago.

Woman's Division

Summer Schools of Missions and Christian Service are expected to be held this year in practically every annual conference, under the Woman's Society of Christian Service. These are for women of the local church who want to prepare themselves for better service in their societies. The presidents of local societies are especially urged to attend. The secretary of Missionary Education of the conference W.S.C.S. can give particulars as to date and location, in each case.

Overseas guests will be leaders at summer women's meetings again this year. Two who will be active in summer work in this country and who will be delegates to the World Convention of Christian Education (Aug. 10-16) are Miss Yoshi Tokunaga, principal of Happy Hills School in Fukuoka, Japan; and Nobuyoshi Obata, principal of Hakodate Girls' School, Hakodate, Japan.

The National Citizens' Roll Call of Methodist Women was launched at the recent Third Assembly of the Woman's Society of Christian Service at Cleveland, Ohio, with more than 3,500 women in attendance. This movement is the expression of their belief that Christians must seek to create social conditions that will make it more possible to have the spirit of Christianity in daily living.

Some goals of the program are: 1. Every Methodist woman registered for the coming elections. 2. Every local society working on at least one community, state, or national issue requiring political action. 3. Every local society studying issues in the coming election. For further information and suggestions for promoting this effort, send for the leaflet, "Where Does Christian Citizenship Start?" Write to Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio; prices: 3 cents per copy, 25 cents for 12 copies, $1.75 per hundred.

The Wesleyan Service Guild held its quadrennial Guild Week End in connection with the recent Woman's Assembly. At this meeting scholarships were set up, following advance planning. There were to be two of five hundred dollars each, in the name of Marion Lela Norris. However, guilds across the country sent not one thousand, but ten thousand dollars for scholarships. The Guild voted to help make emergency funds available to the Woman's Division for a new building for nurses in Seward, Alaska. A recent fire there burned to the ground the nurses' home at the hospital.

Visual Aids play an important part in the Woman's Section of Education and Cultivation. At the recent Assembly a kodachrome filmstrip was prepared under the title "The World Is Swinging Toward the Light," which shows actual scenes at the Assembly and depicts main stresses of Woman's Society work for the months ahead. The filmstrip can be purchased for $3.00 (cash to accompany the order) from the office of Mrs. Eloise A. Woolever, 150 Fifth Ave., New York 11, N. Y.

Methodist Chaplains

What Can a Man Believe? is the title of a pamphlet recently published by the Methodist Commission on Chaplains for distribution by chaplains to military personnel in Veterans Hospitals. The author is George S. Reamey, editor of the Virginia *Methodist Advocate*. Discussions of frequently raised questions appear in chapters on God, Faith, Prayer, the Bible, the Cross, the Life Beyond, and others.

Plans are being completed for a three-day retreat to be held in September for all full-time Methodist chaplains attached to Veterans Administration Hospitals, the exact dates and location to be announced later.

D. Stewart Patterson, executive secretary of the Commission on Chaplains, recently completed a ten-week trip, covering 10,000 miles, on which he visited Military and Veterans Administration chaplains in the South, Southwest, and Far West. He visited 51 points, meeting with 90 Methodist chaplains and 50 chaplains of other denominations. The trip included visitations, group conferences, and addresses in chaplain training camps.

The Army and the Air Force have announced openings for qualified young ministers to appointments as chaplains in these branches of service. Inquiries should be addressed to the Commission on Chaplains, 100 Maryland Ave., N.E., Washington 2, D. C. There are also openings for chaplains in National Guard units of some states.

Methodist chaplains reported during 1949 the following results of their activities (3,172 reports received): 13,891 preaching services with attendance of 5,132,573; 4,765 communion services conducted with attendance of 120,330; 3,636 Bible classes taught with attendance of 133,338; 1,228 professions of faith; 3,545 baptisms; 233,148 personal interviews; and 807,229 hospital calls made.

Hospitals and Homes

Some staff members of the Board of Hospitals and Homes will be "on the road" during the summer months visiting institutes and various other gatherings of Methodist people. As far as possible all invitations of this nature will be accepted.

The eagerness with which young people are seeking guidance for their life work makes these visits and the distribution of relevant literature an opportunity to be of service to them. The summer program of the Board of Hospitals and Homes includes giving information about nursing, the administration of hospitals and homes, and related forms of social service, with suggestions as to preparation for these fields.

One of the Board's latest leaflets bears the title, "Your Aged—More Years to Their Life and More Life to Their Years." This is the reprint of an article published in the December, 1949, issue of THE PASTOR, and is now in a suitable form to be distributed widely among laymen.

Another leaflet, recently prepared, is entitled "Market Place Healing," depicting in words and pictures the story of the beginnings and the present status of hospitals and homes. These two leaflets are distributed without cost to churches.

Three other pamphlets, which can be obtained at small cost, are: *Be Still and Know*, by Russell L. Dicks; *The Hygiene of Health*, by Charles M. Crowe; and *Parents and the Sick Child*, by Malcolm B. Ballinger. These are in the "Good Health Series." Also available is the booklet *Strength for Hospital Days*, by Edmond H. Babbitt. For copies of these publications at nominal cost, write to the Board of Hospitals and Homes, 740 Rush St., Chicago 11, Ill.

SEPTEMBER LEAFLET

In order to portray something of the work of home missions for the emphasis on World Service, the Fourth Sunday of September, an attractive two-color leaflet, folded to fit a No. 10 envelope, will be circulated by World Service Agencies in quantities free.

Title of the leaflet is "Puerto Rico—Rich Port." It contains pictures and brief items concerning some of the thousands of Puerto Rican children as well as adults with whose interest and welfare The Methodist Church is charged. Quantities for distributing to church members may be had by ordering direct from the Service Department, 740 Rush Street, Chicago 11, Ill.

Lay Activities

A Stewardship Promotion Conference is in preparation for the Denver Area and scheduled for September 19-20. This is to be the second such conference held under the direction of the Board of Lay Activities as a part of its contribution to the Advance. Others now in blueprint stage are slated for other episcopal areas of Methodism between now and 1952.

The first such stewardship meeting was conducted by the Department of Stewardship for the St. Paul Area, in Fargo, N. D., April 24-25. During the two-week period following the Fargo meeting, similar conferences on the same theme were held in the subdistricts throughout the area.

The campaign to organize and charter five thousand units of Methodist Men in local churches, being waged by the Department of Methodist Men of the Board of Lay Activities, has achieved real momentum under the leadership of Robert G. Mayfield, who came to the staff less than a year ago. Methodist Men groups are being chartered at the rate of a hundred a month, it is reported. Mayfield has a long familiarity with the Methodist program of lay activities, having been elected Southwest Missouri Conference lay leader at the age of 30. He has traveled into every jurisdiction meeting with lay leaders and outlining plans for mobilizing Methodist laymen.

Approximately 100,000 copies of the Methodist Men handbook, which outlines in step-by-step fashion the procedure for organizing a new group, have been distributed. Organization of Methodist Men units in several conferences already exceeds goals set for the quadrennium.

SUMMER IDEAS FOR FAMILIES

The summer being the best time of the year for certain family activities in the church, the Department of the Christian Family, Board of Education, suggests the following ideas for consideration:

1. A picnic for families of the church.
2. Family night on the church lawn. One California church has family night supper, worship, study, and hobby groups each Wednesday night in July and August.
3. Family worship services on the church lawn or public square.
4. A family sunrise service.
5. A hobby fair.
6. Departmental family nights in late August or early September to interpret the church school program to parents.
7. Summer Sunday evening fellowship. See *Source Book for the Sunday Evening Fellowship,* June-September (order from The Methodist Publishing House serving you, 50 cents).
8. A family camp: one week or week end at a nearby camp where church families can relax and get to know each other better. This is an opportunity for study and planning under Christian leadership. For a Family Camp Manual, write to the Department of the Christian Family, P.O. Box 871, Nashville, Tenn. Single copies are free. (See also the article "Ours Was a Family Camp," page 18 of this issue of THE PASTOR, regarding the family camp at Telequah, Okla.)
9. Make plans for fall through a Committee on Family Life of your Church Board of Education.
10. Plan now for a new parents' group in the church school in September.

Pastors' Schools

Aug. 8-16—*Intermountain.* Luccock Park Institute Grounds, near Livingston, Mont.

Aug. 21-25—*California.* College of the Pacific, Stockton, Cal.

Aug. 21-25—*Mississippi.* Seashore Methodist Assembly Grounds, Biloxi, Miss.

Aug. 28-Sept. 1—*Louisiana.* Centenary College, Shreveport, La.

Aug. 28-Sept. 1—*Nebraska.* Nebraska Wesleyan Univ., Lincoln, Neb.

Aug. 28-Sept. 1—*Memphis.* Camp Eva, Tenn.

Aug. 28-Sept. 1—*Westminster.* Western Maryland College, Westminster, Md.

Aug. 28-Sept. 1—*Wisconsin.* Lawrence College, Appleton, Wis.

Sept. 4-8—*Indiana School of the Prophets.* Purdue University, West Lafayette, Ind.

Sept. 4-8—*New England.* Wilbraham Academy, Wilbraham, Mass.

Sept. 4-8—*North Mississippi.* Camp Lake Stephens, Miss.

Sept. 4-8—*Ohio.* Ohio Wesleyan Univ., Delaware, Ohio.

Sept. 4-8—*Michigan.* Adrian College, Adrian, Mich.

Sept. 11-15—*Georgia.* Wesleyan College, Macon, Ga.

Sept. 11-15—*Syracuse.* Syracuse Univ., Syracuse, N. Y.

Sept. 11-15—*Wyoming.* Sky Lake, N. Y.

TEMPERANCE DEVELOPMENTS

On April 27 and 28, eighty-six presidents of annual conference Boards of Temperance met at the Methodist Building, headquarters of the General Board, in Washington, D. C. The meeting was a significant step in carrying the Board's program through the annual and district conferences to the local churches.

Objectives and methods received extensive discussion. A number of United States representatives and senators addressed the conference, including Senators Owen Brewster and William Langer, and Representatives Joseph Bryson, Robert F. Rich, and George H. Mahon. The staff of the Board of Temperance was greatly helped by the reports and the discussions; those in attendance freely expressed themselves as hoping for a new day of temperance activity throughout the entire church.

Evangelism Advance

Plans have been completed for a fall program of evangelism during the period October 1, 1950, through March 31, 1951, coinciding with the emphasis on "Our Church" in the Advance. These plans are outlined in a Board of Evangelism leaflet entitled "Preview of Methodism's Advance," prepared for distribution in the annual conferences.

According to this leaflet, September will be the month of preparation for the six-month program to follow. The plan calls for a period of "spiritual preparation" on the part of pastors and laymen. A folder called "Alone with God" is being prepared for release by *Tidings* and is recommended for devotional guidance during Labor Day week end.

Conferences on evangelism are being scheduled for the month of September on a jurisdictional basis, details of the program to be announced later. Churches are urged in mid-September to concentrate on finding prospects for membership. The last week in that month will be devoted to a "See You in Church Sunday" campaign.

Meanwhile, in the months of July and August, the Board of Evangelism is emphasizing summer revivals. It is expected that five thousand churches in the southern part of the United States will be holding these meetings. The Board stresses the need for visitation evangelism in connection with revivals.

Attendance pledge cards, prayer cards, and special consecration cards are being printed for these revivals. Posters announcing revivals, as well as the above materials, are scheduled for production and will be available to pastors through *Tidings,* 1908 Grand Ave., Nashville, Tenn.

your right to say it

CHALLENGE TO PASTORS

RALPH O. GROTE • *The Methodist Church, Royal, Iowa*

I don't know the time when anything has gladdened and refreshed me more than Paul Barton's fine article, "Let's Bring Back the Village Parson," in your April issue . . .

Surging through it is the fine appreciation of what Arthur Wentworth Hewitt would term the rural pastor's need of "Rural-heartedness." The author has done a good job of classifying ministers of village churches—i.e., the man aspiring to the city church, the man to whom the rural "field" is a connectional steppingstone to national recognition, and the man who, like Miniver Cheevy, calls the village pastorate his fate, and keeps on plugging away, except when he is on the move, to clear the path for someone's promotion.

To me the article is stimulating, not because it raises some justifiable criticism of our connectional program, but because it challenges the fundamental motive of every pastor with the question, "Am I the servant or the served?"

SHORT ON THEOLOGY?

ROBERT H. E. MIELKE • *The Methodist Church, Breckenridge, Minn.*

May I express my appreciation for your magazine. I particularly appreciate the editorial page which always reflects basic Christian convictions coupled with a high degree of intellectual acumen.

The editor should certainly be commended for that footnote on page 24 of the May issue. In [Whitsuntide Preaching—I] someone made the very common generalization that this is "a time when the 'new theology' threatens to remove all hope of a better day from earth to heaven, and seeks to decry all human moral effort . . ." This is a stock generalization we hear and read so very often these days. . . .

A great many of our Methodist brethren who by reputation are "short on theology" would profit no end if they would actually do some serious study in Barth and Brunner. A Methodist who wrote a sermon published in a recent collection identifies the Barthian position with a statement Barth made in a book published in 1921—almost thirty years ago! The Barthian position, even today surely has its faults. But men who have delved into Barth's colossal work on Church Dogmatics or spent some hours in Brunner's Gifford lectures (*Christianity and Civilisation*) would pause before making the usual uncritical generalization that "Barthianism" or the "new theology" destroys both moral effort and hope. The so-called "new theology" is a very vital movement in our day. We owe it to ourselves to find out what this new Reformation in theology is all about.

I have worshiped quite a number of times in the great Fraumünster church in Zurich where Brunner is a minister. The church is full whenever he speaks. One of the last things you could say about his messages is that they remove hope of a better day or decry human moral effort. If anything, he is doing just the opposite over there—bringing hope to the hopeless and giving moral courage to the disheartened. That is why even the most humble people in Zurich will come out to hear him.

One might seriously question whether an emphasis on grace really results in decreased moral effort or whether the idea of the inherent sinfulness of the order of society in which we live removes all hope of a better day in that society. Perhaps the real need in our Methodist church today is for more of an emphasis on grace and more of an emphasis on heaven than we have had for the last twenty or thirty years. . . .

KEEP THE FACTS STRAIGHT

E. COOPER • *Hope Methodist Church, Hope, N. M.*

. . . I have read with interest various articles on the matter of the serving of the Sacrament of the Lord's Supper by unordained men, and I notice a good deal of (what appears to me to be) loose thinking and loose speaking. Brother McAfee will excuse me, I hope, for using his article "They Are Denied" [April, p. 7] as an example, but it happens to be the latest I have read.

There he says "Whether the pastor is an ordained minister or an accepted supply, his people have a right to their own communion." It is not possible to set an ordained minister up against an accepted supply as though the two were diametrically opposed. An accepted supply may be, and within a period of eight years must be (according to the regulations of the present Discipline), an ordained minister. At least he must have taken the course of studies that permits his being ordained an elder of The Methodist Church, with the same ordination rights and privileges as any fully ordained Conference member.

An accepted supply preacher, when he is ordained, can administer the Sacrament of the Lord's supper; so please let us have the matter stated correctly.

CLINICAL MATERIAL HELPS

PAUL C. HOYT • *Ames, N. Y.*

I . . . received the March issue of THE PASTOR and, as always, turned to your section on counseling. . . .

I am a graduate of Boston University School of Theology and Hartford Seminary Foundation. . . .

I am now serving a rural charge in upstate New York and find it almost impossible to get into the city much save for a hurried shopping trip. At the same time, I am constantly being called upon to interview people, especially young people. Therefore, may I say to you that I have enjoyed your section, the interviews reproduced, and especially your comments. Your comments are about the only way that I have to keep my mind keen and sensitive to my own shortcomings. Without this monthly counseling situation to read and consider and figure out what I would do in the same situation, I would soon become set, stiff, and hidebound in my own methods. . . .

LET'S KEEP OUR HEADS

ROSS M. EVANS • *Rainelle Methodist Church, Rainelle, W. Va.*

Your editorial in this month's issue of THE PASTOR [April, 1950] came certainly at a time when it is needed. We, as pastors, need to have pointed out to us the danger of being simply the voices for reaction or radical social idealism. Since the notorious article on "Methodism's Pink Fringe" many pastors have been leaning over backwards either to avoid such an unpopular label, or to justify such name calling.

We are probably as much in danger of openly endorsing either one or the other as we were in World War I, [during the] period of our open endorsement of the war. Thank you for helping us keep our heads during this time of real strain. Unusual forces are being brought to bear on the pulpit and we need more help such as you gave.

The Fountain

A PLACE TO DWELL

The artist has a "studio," the businessman an "office," the preacher should have a *study*.

—Nolan B. Harmon, in *Ministerial Ethics and Etiquette* (Abingdon-Cokesbury Press)

NO INDECISION HERE

A geometrician losing his balance on the side of an abyss does not rescue himself by reciting the theorems of Euclid, no matter how astutely he recites them. And if someone throws him a rope, he is not to debate ad infinitum whether it is made of hemp or cotton or whether it will hold him or not. He will not, in fact, know whether it will hold him until he has taken hold of it and thrown his weight upon it. This is what is arbitrary in Christian standpoint; it is as arbitrary *as existence:* it is only a standpoint for those who will assume it, who will throw their weight upon it.

—Stanley Romaine Hopper, in *The Crisis of Faith* (Abingdon-Cokesbury Press)

CHRIST IS KING

Many souls love Christ, but have not the strength to go to Him because of the demands Christianity makes.

—Jean Danielou, in *The Salvation of the Nations* (Sheed & Ward)

LET'S BE REALISTIC

The individual lives in an imperfect world and he has contributed to its imperfection. He himself, indeed, is part of that imperfection. It is this that creates the necessity for tragic choices between two evils, and it is this also that makes compromise both inevitable and justifiable. It is the individual's consciousness of this fact which alone guarantees moral security for him in an immoral or sub-moral world. It saves him from the fate of the Pharisee. The grace of humility is for him less difficult of achievement. He knows that he is at best a man of unclean lips who lives in a world of men who in that respect are akin to him, and the knowledge is salutary. He knows that there is a sense in which man cannot be completely moral in an immoral world, and he knows that he is not!

—David Bryn-Jones, in *The Dilemma of the Idealist* (Macmillan Co.)

A HOLY UNION

. . . In the sacraments, we are met by Christ and his church, both coming to us in union.

—Elmer J. F. Arndt, in *The Heritage of the Reformation* (Richard R. Smith)

DEPTH OF CHARACTER

Gentleness without austerity becomes soft and characterless. The kind of person who is all sweetness with no steel in him is not inspiring. He has the same effect as eating too many chocolates. Into a minister's office one time came a man so effeminate that the minister confessed he almost asked him his maiden name. There is something unsound in that kind of character. Mercy without strength is not cleansing, and kindness without strength is not admirable.

—Gerald Kennedy, in *The Lion and the Lamb* (Abingdon-Cokesbury Press)

WHICH SHALL IT BE?

The slogan, "Let the Church be the Church," can be an excuse for continuing with all the weaknesses of the past, or it can be a battle-cry for reformation within the Church and for the Church's stand against its worldly competitors.

—Randolph Crump Miller, in *Religion Makes Sense* (Wilcox & Follett)

THOUGHT FOR LABOR DAY

Churchmen have little knowledge of the discussion that goes on in unions throughout the land, or the scientific research that lies behind the recommendations of the workers, of the able administrators and thoughtful leaders who are in position of trust in workers' organizations. The present mood of the American workers is one of eager desire to talk these issues out with all parties concerned. There is no significant group in American labor proposing a hard and fast revolutionary program to be established by violence. Advocates of dictatorship, whether of proletariat or of the propertied, get no hearing from the American worker. Is it too much to hope that the American executive, engineer, and economist may sit down with the American workingman, that together in the light of ethical ideals of religion they may reach common decision as to direction and together agree upon methods we shall use and the speed with which we shall move?

—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesbury Press)

NATURE—A GIFT

Nature is not God. It is, therefore, irrational to worship it. Nature is rather to be studied by man, in order that he may learn its character, its ways of working—its laws. By virtue of man's application of his precious gift of reason, man may achieve the wisdom and the power to control Nature for his highest good and happiness.

—Maxwell Silver, in *The Way To God* (Philosophical Library)

SUPERSTITION

There is nothing people will not maintain when they are slaves to superstition; and candour and a sense of justice are, in such a case, the first things lost.

—George Santayana, in *Atoms of Thought;* Ira D. Cardiff, ed. (Philosophical Library)

BASIS OF FREEDOM

It is only in the relationship of love that the problem of the individual and the community can find its solution. Where love is lacking, the individual must be sacrificed to the community or the community to the individual. We must end either in an anarchic individualism or in the totalitarian state. Only in the free and glad surrender of the

self to a God who loves us and whom we love in return with our whole hearts, and whose service is consequently perfect freedom, is a solution found of the problem of freedom and authority.

—J. H. Oldham, in *Church, Community, and State in Relation to Education* (George Allen & Unwin)

NOT WHAT IT SEEMS

"Seeing is believing" has become the watch-word of a scientific age. Yet "seeing is believing" is the slogan of unfaith, and rigidly adhered to would kill science as quickly as religion. It would even kill our common sense—but fortunately common sense refuses to accept it. We have only to watch the sun rise (or so it seems) in the east, or watch the railroad tracks converge (or so it seems) in the distance, or watch the stick become bent (or so it seems) in the pool—to know we cannot believe all we see. And science disproves the adage in much the same fashion —by correcting our primary impressions, transcending the obvious, and substituting inferences for casual observations.

—Georgia Harkness, in *Conflicts in Religious Thought* (Harper & Bros.)

PARABLE OF A LOVER

After all, a priest surely ought to be a believer. And think what a believer is! A believer is surely a lover, yea, of all lovers the most in love. With respect to enthusiasm a lover is after all only a stripling in comparison with a believer. Think now of a lover. He would be capable, would he not, day in and day out, as long as it was day and well into the night, of talking about his love. But dost thou believe it could occur to him, dost thou believe it would be possible for him, dost thou not believe that it would be an abomination to him, to talk in such a way as to try to prove by three reasons that there is after all something in this thing of being in love?—pretty much as when the parson proves by three reasons that it is profitable to pray, so that this thing of prayer has sunk so low in price that there must be three reasons alleged to bring it a little bit into repute. Or as when the parson (and this is the same thing, only still more laughable) proves by three reasons that to pray is a bliss surpassing all understanding. Oh, priceless anti-climax! The fact that something surpasses all understanding is proved by three . . . reasons, which, whatever else they may be good for, surely do not surpass the understanding, but precisely on the contrary make it evident to the understanding that this bliss does not surpass the understanding; for, after all, reasons certainly lie within the compass of the understanding. No, for that which surpasses the understanding, and for him who believes in it, the three reasons signify no more than three bottles or three red deer!—And now further. Dost thou believe it would occur to a lover to put up a defense for his love, that is, to admit that to him it was not the absolute, unconditionally the absolute, but that he thinks this thought of love along with objections against it, and from this proceeds the defense; that is to say, dost thou believe that he could or would concede that he was not in love, denounce himself as not being a lover? And in case a man were to propose to a lover to talk thus, dost thou not believe that he would regard that man as mad? And in case, besides being in love, he was something of an observer, dost thou not believe that he would suspect that the man who made to him this proposal had never known what it is to be in love, or would like to get him to betray and deny his love . . . by defending it?—Is it not evident that it could never occur to one who really is in love to want to prove it by three reasons or to defend it? For in fact he himself is that which is more than all reasons and more than every defense—he is a lover. And he who does this is not in love, he merely gives himself out (*adgiver*) to be that, and unfortunately—or fortunately—he does it so stupidly that he merely denounces (*afgiver*) himself as the one who is not in love.

—Soren Kierkegaard, in *The Sickness Unto Death;* trans., Walter Lowrie (Princeton University Press)

GOSPEL WITNESS

. . . I believe that a sober and instructed criticism of the Gospels justifies the belief that in their central and dominant tradition they represent the testimony of those who stood nearest to the facts, and whose life and outlook had been moulded by them.

—C. H. Dodd, in *The Apostolic Preaching and Its Developments* (Harper & Bros.)

LET'S APPOINT A COMMITTEE

One of the most remarkable facts of our time is that the Church can exercise an influence in one direction when its influence in another direction seems very slight. Through its commissions and committees it can do much—as the group representing the non-Roman communions, at the San Francisco meeting to establish the United Nations, illustrated; yet it seems to do very little so far as the subtle and almost hidden springs of life and action in America are concerned.

—W. Norman Pittenger, in *The Historic Faith and a Changing World* (Oxford University Press)

HOW WE FIND TRUTH

If you will forgive this personal reference, I know that I have found out things about God in the last ten years which I could never have received if I had been told them. I had to find them out for myself and I had to suffer in order to find them. I know now that if I had read them in a book I should have agreed at once, and said, 'Yes, that is certainly true,' but I should never have *possessed* those truths in the way I possess them now. They are mine in a special sense because I have found them out through bitter experience. I have found His road by trying a lot of others and finding that they led to precipices, jungles, and morasses.

—Leslie D. Weatherhead, in *Asking Them Questions* (Oxford University Press)

WORDS ARE TOOLS

The lust for publication is not the same thing as the lust for learning. . . .

—Howard Lowry, in *The Mind's Adventure: Religion and Higher Education* (Westminster Press)

Paul's Career and Faith

CHAPTERS IN A LIFE OF PAUL, *by John Knox. Abingdon-Cokesbury Press, 168 pp., $2.50.*

Knox

These studies in the life of Paul grew out of the Quillian lectures delivered at Emory University in January, 1949. The author is a noted member of the faculty of Union Theological Seminary in New York, holding the title of Baldwin professor of Sacred Literature.

The significant questions raised in this book fall in three main areas. They include, first, the nature and use of the source material for the career of Paul; second, the career of the Apostle; and third, the meaning of Christ for Paul.

Of the two sources of our knowledge of Paul—Acts and the Pauline letters—the author takes the letters as the primary source. Where they vary from Acts, their data is given priority. This principle is commonly held by scholars but, as Knox points out, just as commonly violated.

From the evidence of the letters—supplemented where possible by Acts—Knox shows how the conventional picture of the life of Paul must be modified. To give one example, Luke places Paul in a subordinate position to the Jerusalem church; whereas, Paul himself asserts his independence of Jerusalem.

A comparison of the "outline" of Paul's career in the letters and in Acts shows many similarities but also important differences. A notable variation is that concerning the number and nature of Paul's visits to Jerusalem. Paul mentions three visits; Acts five. Knox attempts to show that there were only three visits, and that this is quite significant in the interpretation of Paul.

Assuming the superior historical quality of the letters, the author works out a new chronology of Paul's career. In my opinion, the method used is sound; however, there are too many gaps in our knowledge and too many variables for common agreement on the scheme worked out by Knox. At points he seems too distrustful of Acts and too ready to accept the words of Paul as though they lacked the limitations of personal prejudice.

In a chapter entitled "The Man and His Work," there is a picture of Paul which is excellent in its realism, its insight, and its fairness.

The third part of the book is concerned with an interpretation of Paul's conversion and his understanding of the new life in Christ. On this inward part of Paul's life as a Christian, the letters are obviously more revealing than the record of Acts. Although both Luke and Paul saw profound meaning in this experience, there is a difference in their interpretations of it. Knox makes a real contribution in his clarification of Paul's statements.

In the discussion of Paul's view of the "Life in Christ," the author loses much of his previous objectivity. Here it is difficult to distinguish Paul from Knox. The mixture is at least interesting and stimulating. Paul's theology has always been intellectual and spiritual meat. The author whets rather than dulls our appetite. He has an especially significant explanation of Paul's ideas on justification and reconciliation.

This volume displays genuine scholarship, and it is written in fairly simple and clear language. Although it makes intellectual demands on the reader, it will be definitely valuable and rewarding to preacher, teacher, or interested layman. —***W. Ward Redus.***

For Modern Doubters

THE GOSPEL AND MODERN THOUGHT, *by Alan Richardson. Oxford University Press, 210 pp., $2.*

The publication in 1947 of *Christian Apologetics* established Alan Richardson as one of the ablest spokesmen of English Christianity. *The Gospel and Modern Thought,* a shorter and simpler book, shows the same mature intelligence and persuasive Christian faith.

The apologetic purpose remains foremost in Canon Richardson's concern. This latest book is addressed to the many intelligent people who sense the lack of religious conviction in their lives, yet who are prevented by the blanketing influence of "modern thought" from making a serious response to Christianity. The appeal of the book is therefore largely to the mind; but it is never forgotten that the mind will not be persuaded of Christianity without commitment to Christ.

The earliest chapters raise a serious difficulty because Richardson insists (as in *Christian Apologetics*) on defending theology's claim to be a science. Theology is not, of course, a physical science; it is more of the nature of historical science. But the author says that "Christian theology is as 'scientific' in its method as is the study of chemistry or biology to-day." Granted that the word science has somewhat differing connotations in Europe and in America, the claim is confusing.

One of the attributes of science, as we usually consider it, is that it presents evidence which will be convincing to the intelligent, neutral observer. Yet Richardson knows well that the way to Christian faith is not through neutral observation, but through repentance and trust, or encounter with "a word of truth which has spoken to our inmost being." It would seem more persuasive for the Christian apologist to deny the omnicompetence of scientific method than to try to squeeze faith within the limits of science.

Once past this problem Richardson moves through a clear and well-written exposition of some central Christian ideas: the conceptions of the Bible, Christ, the church, the Triune God, salvation, God's judgment, and the world to come. The presentation draws from the riches of traditional Christian faith, without giving way to either the vagaries of fundamentalism or the prejudices of the so-called modern mind. Although the method is that of exposition, the result is often eloquent and may carry more conviction than most exhortations.

Relatively few American laymen, of the turn of mind for which Richardson writes, will be capable of reading this book. But it should be highly valuable to pastors who are concerned to help such laymen.—***Roger L. Shinn.***

Eternal Purpose in History

CHRISTIANITY AND SOCIETY, *by Nels F. S. Ferré. Harper & Bros., 280 pp., $3.75.*

This book is volume three in Professor Ferré's ambitious series on "Reason and the Christian Faith." Its thesis is the Eternal Purpose, conceived as Agape, in relation to historical life in society. "That Agape which is *more* than society is also *true* society, but that this *true* society lies ahead of us, and is the very key to the solution of our practical, present problems, is the center of this third volume."

Of the three sections of the book, the first is a metaphysical discussion of "The Eternal Purpose and the Historic Process"; the second, "The Church and the World," propounds a new view of the Holy Spirit; and the third deals concretely with war, property, and education. There is no attempt to provide Christian social action with either a full systematic analysis or a complete strategy. In fact, the fragmentary practical section appears to have only a loose connection with the theorizing that constitutes the main body of the book.

Readers of Ferré's earlier works will find here less of spontaneous bubbling of words and ideas and more of strenuous philosophical grappling with "what is true-no-matter-what." It means harder work for the reader as well as for the author. He will have to puzzle his way through such statements as "Our greatest hope, then, is that partial, physical force, backed by inclusive spiritual force, will be surrendered to plenary force . . ." Often the progress of the argument depends upon a fine verbal distinction, such as that between "definite" and "specific."

Perhaps the most peculiar of the new emphases presented hangs on a distinction of this type, the one between "Spirit of God" and "Holy Spirit." "The Spirit of God is God's nature and activity on all levels below Agape . . . The Holy Spirit is God's nature and activity on the level of Agape." The distinction, however, is not consistently worked out. If, as the author says, "in every person some Agape is found," it cannot have the importance ascribed to it. And if Spirit of God and Holy Spirit represent the same God operating on different levels, how can one speak of their "joint activity"? One is led to wonder too about the bearing of the distinction upon the doctrine of the Trinity, which the author accepts. Yet he uses the Trinitarian term "hypostasis" to distinguish between the Spirit of God and Holy Spirit. Are there then *four* hypostases, Father, Son, Spirit of God, and Holy Spirit? And if "The Spirit of God is God as He operates on the level of creation," how does the new hypostasis differ from "God, the Father Almighty, Maker of heaven and earth"?

It becomes obvious in this book that the system which Ferré is constructing is not to be considered as Christian theology at all but rather as philosophy of religion. He disregards Aulén's warning that the business of the theologian is to understand the Christian faith and to keep clear the boundary between the content of the faith and non-Christian speculation. Thus the New Testament Agape becomes "outgoing concern" in general and is united not only with the Platonic Eros, "intaking concern," but also with the Aristotelian Philia, "mutual concern." While Jesus is acknowledged as "the man through whom Agape first became conclusively illustrated," he is accused of not "extending much sympathy and understanding to his enemies, the Pharisees." Resorting to a strange exegesis of 2 Corinthians 13:4, the author infers: "Jesus was, perhaps, killed as much because of his human weakness as because of his divine strength." With that kind of Christology, it becomes possible to plead for opening the door of Christian fellowship to Judaism, "whether converted or not."

The author does not hesitate to advocate equally radical ideas in the sphere of Christian ethics. "The right course for the Christian Church is not to fight the flood of the future," even though that flood should bring Soviet world-dominion, for "Marxism may be God's means to Christian fulfilment in history." Nor is the author too greatly disturbed should it happen "in the distant future of human history, that children will be bred by the community in only the strongest mothers by artificial insemination from the strongest males, according to undreamed-of methods, knowledge, and scientific control of genetics and eugenics. This may involve changed sexual behavior, allowing possibly for a new freedom and creative fellowship. . . ."

Interspersed with all this controversial material are many sound and constructive insights, such as the active presence

REVIEWERS

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of the Holy Spirit as the heart of Christian action, the church as the incarnation of the Holy Spirit, world-transcendence as the basis of world-transformation, the educational function of the home, and the inadequacy of naive pacifism.

The most serious question raised by Ferré's book is whether fellowship affords an adequate definition of the Eternal Purpose. Those of us who studied ethics with Brightman are not likely to forget his wholesome insistence that social values are only instrumental, not intrinsic. No Christian thinker dare forget that Christianity is not only Agape but also a *Kerygma*, with a specific content of its own, apart from which even Agape loses its Christian connotation. The *Kerygma* was expressed by the first Christians in a simple creed: "Jesus is Lord."—***T. A. Kantonen.***

Science and Faith in Partnership

SCIENCE AND CHRISTIAN FAITH, *by Edward LeRoy Long, Jr. Association Press, 125 pp., $1.75.*

In a day when all too many instructors in science are unscientific in their evaluation of religion, it is important to have the complementary relation of science and religion emphasized. This author has done a useful work in preparing a brief interpretation of this "partnership." Qualified in the physcial sciences, trained as an engineer, and former instructor in Physics at Rensselaer Institute, he brings a balance of scientific discipline and religious insight to the problem.

Through a brief historical survey he indicates how religion and science were at one time united. Science, however, to preserve its own integrity of research and method, was compelled to break from religious authority. This, in time, led to conflict and the establishment of a philosophy of scientism, which in practice ignores or denies the method of scientific evaluation of facts in relation to religious experience. The innate need for faith led also to a "cult of technics" whose members became the heroes of a society that glorified the production of things. But "progress is not a substitute for redemption," and description alone never leads to satisfying meaning.

Life dedicated to production and description soon loses purpose and perspective. The preoccupation with things brings man to the bankruptcy of paganism, for he makes the tragic error of thinking life is measured by its possessions rather than the possessions evaluated by their contribution to a good life. With clarity and boldness, Long marks the domains of science and religion, sharply defining the contributions each may make to the fuller life for all men. This book should be useful to young people perplexed by the problems of the relation of science and religion.

Because of its brevity it could hardly have been expected to handle such problems as the conscience as seen by psychiatry and religion; the danger of logical confusion in the conclusions of the "finalism" of Le Comte du Nouy; and the psychological, social, or political results of a culture whose standards are set by the glorification of things.

Further, it is unwise for us to assume that the dangers of political materialism are more acute than the practical materialism that besets us with more subtle constraints. I know of no better brief and forthright presentation of the problem from the point of view of the physical sciences. Further reading on the relation of the Christian faith to modern social and psychological sciences would, however, be desirable to complete the picture of the problems of contemporary partnership of science and religion.—***Edgar N. Jackson.***

Heretical Philosophy

THE PERENNIAL SCOPE OF PHILOSOPHY, *by Karl Jaspers. Philosophical Library, 188 pp., $3.*

This book is based largely on lectures delivered in the University of Basel during July, 1947. It reflects the profound earnestness of inquiry and concern which characterizes the soundest books that have come out of Europe since the war. It manifests the author's awareness of the various powerful currents of thought—ranging from revelation and authoritarianism to empiricism, scientism, and nihilism—which move our world. As a critical clarification of the nature and role of philosophy in these days of confusion, superficiality, and despair, it is solid, penetrating, discriminating, challenging, and inspiring. This book is not easy reading. Yet it is less difficult as the chapters unfold. And it is unfailingly rewarding.

The volume is particularly arresting because it challenges certain beliefs which some intellectuals have taken for granted. The author rejects, for example, the idea that man—of all creatures "the most wretched and the most magnificent"—can, in his spiritual nature, be "understood on the basis of evolution from the animals." Again, man's self-reflection makes goodness possible; yet *necessarily* imperfect. A man of profound religious faith and certainty, Jaspers nevertheless counts religious claims of infallibility and exclusiveness not only as gross absurdities but as destructive evils.

He is quietly confident that one "cannot sufficiently praise reason." Yet he recognizes its limits, despairs at dogmatism, and insists that merely theoretical belief is inadequate. Philosophical faith must be completed in personal conviction. It must be *my* faith. "It is not enough that we . . . merely contemplate it; we must possess it inwardly as our very own."

Basic faith is trust in the Comprehensive—the all-including and undergirding Being, whose detailed will we cannot fully know, but who is God in his goodness, and in whose presence we attain our freedom, independence, security, and richness of existence. Basic faith is also trust in reason. For "reason is the Comprehensive in us." Faith is an *immediate* "experience of the Comprehensive." In this sense, "a certainty of the existence of God . . . is a premise, not a result of philosophical activity." Reason, then, both presupposes and searches after God! The fear of the Lord is both the beginning and the goal of wisdom! But mark this: The pathway to the soundest and most saving faith moves through the valley of doubt, of nihilism, and despair. For this reason, all future philosophy must "effect a fundamental evaluation" of Kierkegaard and Nietzsche!

One imperfection of this volume consists in the fact that it does not deal sufficiently with the rational arguments for belief in God. Yet the book as a whole is most highly to be commended. It is so pregnant with penetrating insights as to thrill one's mind with the tense possibility of bursting as one attempts to absorb all of them. For readers concerned about fundamentals, this book cannot help but be both exciting and richly rewarding.—***William E. Kerstetter.***

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Culture via Synthesis

OUR RELIGIOUS TRADITIONS, *by Sterling P. Lamprecht. Harvard University Press, 93 pp., $2.*

The author, professor of Philosophy at Amherst College, contends that each of our three great traditions—the Jewish, Catholic and Protestant—gave birth to intrinsic values which must be preserved in the interest, not only of Western, but also of a possible world culture.

The Jews, for instance, have maintained a surprising "constancy of type." Their covenant relation with Jehovah was of real significance, issuing finally in the idea that they were chosen to become God's servants to mankind. Within it was imbedded the noble conception of the suffering servant which reached its climax, so the author claims, in the *Ethics* of Spinoza. All this will explain the dominant cohesive trait of the Jews which enabled them to keep their ancestral faith intact through the centuries. For many of the faithful believers today, the fulfilment is seen in the triumph of the Zionist movement, Israeli.

In tracing the development of the Catholic idea, the author sadly reflects upon its distortion and partial eclipse through its unholy alliance with the Roman principle. "Among the Roman elements . . . are its papal organization, its College of Cardinals, its claim to temporal power, its definitions of infallibility, its pomp and panoply, its splendor of ceremonies." The older Catholic idea went beyond Paul's regulative principle of the inner witness of Christ in the soul to another criterion of truth, a body of authoritative Scriptures and creeds, interpreted by an accepted body of leaders, the bishops. Primitive enthusiasm was thus channeled into, and molded by, a safe authoritative pattern.

Cyprian's idea of the Catholic Church is regarded as an act of supreme statesmanship, since it displaced sectarian notions of an exclusive church of the regenerate only. The real survival values, the author contends, are to be found in this great Catholic tradition, not in its Roman "veneer."

In introducing the Protestant idea two sentences deserve citation: "A Catholic . . . is a man who regards religion as so important that he dare not trust his unguided opinion in matters which concern his salvation, but chooses rather to submit his opinion to the authority of a great and tested tradition. A Protestant . . . is a man who regards religion as so important that he dare not allow anyone else to fashion his opinions for him, but insists upon the right to fashion his own salvation for himself." The essence of this tradition is thus found in its assertion of the right to be different (in one county in Tennessee thirty-nine different Baptist organizations exist). It is essentially a bold venture of the human spirit, following the promptings of the Spirit. Because of the dangers of fanaticism, checks were soon introduced, such as the objective Bible or church authorities. Some found the ultimate norm in the historic Jesus.

The author favors the merging of these traditions with other cultures in paving the way for a new world-embracing synthesis. Each of these traditions, combined in some sort of a moral synthesis, could create a "unified body of aspirations," but not without the aid of a fourth tradition: Hellenism. Because of the latter's critical capacity of weighing objectively the intrinsic values of the other traditions, the Hellenic mind must become a partner in the process.

This challenging book contains some valuable insights, but it fails to come to grips with the essence of the Christian religion. As a professed agnostic, the author goes as far as a high-minded humanist can go. Apparently, the Gospel of Jesus Christ is too immaterial to warrant serious consideration.—***A. W. Nagler.***

Renewal via Christianity

EARLY CHRISTIANS OF THE 21st CENTURY, *by Chad Walsh. Harper & Bros., 188 pp., $2.*

To one who likes to experience the thrill of a rather different touch to applied Christianity in an A-Bomb and H-Bomb day, the reading of this book may afford just that privilege.

Walsh disregards some of the more conservative conventionalities of that which is commonly called "religion," and adds his ideas, which are at least worth examining. The book is about two things: the death-bed misery of one civilization, and the civilization that may be waiting to take its place.

The author frankly states that his purpose in writing the book is to show why he considers it highly probable that Christianity, whether one likes it or not, will emerge from the underworld of ideas within a few generations with new vigor after its long hibernation, so that the Christians of the twenty-first century will manifest the dedication and buoyancy possessed in such a marked degree by the early Christians of the first century.

With characteristic youthful vigor mixed sometimes with not altogether mature thought and conclusions, the author exposes the strength and weakness of present-hour types of culture as these relate themselves to the arts, political morality, psychiatry, social work, divorce, and religion in the public school system. The treatments possess a remarkable amount of optimism, seasoned with a recognition that certain things may become worse. Yet Christianity has ample power to "ransom the times."

The author chides certain religious groups that are persistently willing to merely "talk principles," and are unwilling to get down to the brass tacks of realities. His method of discussing the modern family is most appealing. The concepts of marriage, children, and the home (and its force for building a better day) are discussed with open frankness and conviction. He says: "Parents can rear three or four children to add to the maladjustment of the world; or they can give the world three or four children who have sufficient stability and moral firmness to *stand up to chaos without being engulfed by it.*"

On the matter of religious education, he makes a rather pertinent and pathetically truthful statement on modern methods of teaching religion to children. "On Sunday, the Church makes a desperate attempt to seize the typical school child and cram him full of a week's dose of religious instruction, in one hour's time. Capturing him is the first problem, for no truant officer disturbs the repose of the parents if they choose to slumber until eleven."

Of church union Walsh states, "Unity, to mean anything, must mean that a Christian minister could serve anywhere in the world *without* reordination; that individual Christians could go into any church and make their Communions; that the whole body of believers share the same handful of basic beliefs." Then the author pays tribute to the creation and organization of "cells" of people with certain marked convictions of brotherhood and discipline, complimenting those who gather in Scotland on the island of Iona in their

"cell" groups and methodical procedures. His appeal is for the church to acquire the attributes of Christ, and he forcefully states that "one of the things about Christ was simply that *He could be killed, but could not stay dead.*"—***Edward J. Rees.***

The Genius of Quayle

PREACHING THAT PACKS THE PEWS, *by Thomas H. Marsh. University Book Store (S.M.U.), 110 pp., $1.75.*

This study of Bishop William A. Quayle as a preacher will be read with eagerness by those who had the good fortune of personal acquaintance with this unique interpreter of God's nature and grace. Its larger service will be that of acquainting a later generation with the preaching habits of this remarkable man who spent his boyhood and youth on the plains of Kansas, but who always felt the call of the sea that beat upon the shores of the Isle of Man from which his parents had come.

The author's research into the life and ministry of Quayle covers a sufficiently long period to give him an intimate familiarity with the subject. Those of us who are collectors of Quayle material are particularly indebted to the author for the most complete bibliography that has been compiled.

One of the good results of reading this book will be stimulation of the desire for a fuller acquaintance with the writings of Bishop Quayle. It would not be easy for some of us to express our indebtedness to "The Pastor-Preacher," one of the superb books of preacher lore of any generation.

The book is not a biography. Merton Rice's *The Skylark of Methodism* met that need very well. This volume seeks only to discover the secret of Bishop Quayle's amazing power as a preacher. The homiletic methods of a genius are so exclusively his own that it is doubtful whether they can be of substantial value to those of us who must travel a more toilsome journey. But the book gives us something of the feeling of what happens when preaching is at its best, and perhaps that is the kind of stimulus our generation needs. It renders the distinctive service of making it plain that great preaching comes out of great believing and great living, that any worthy method of sermon preparation involves honest toil, and that the responsibility for wrestling with the great truths of the Christian faith until they can be clothed with clear and moving speech is an obligation worthy of the preacher's best effort.

The inspiring example of this kind of preaching was the supreme contribution of the man whose gravestone bears the words which he claimed for himself, with wonder and pride, "Allowed of God to be put in trust with the gospel."—***William C. Martin.***

I CHOSE THE CHURCH: A CHURCH MEMBERSHIP COURSE FOR INTERMEDIATES, *by Cecil Daniel Smith. Minister's Manual $1. Pupil's Work Book $1. (Order from the author, 228 W. Second St., Perrysburg, Ohio.)*

Pastors who "see the task" and "see it whole" will be interested in this training course for church membership. It is attractive, interesting, and thorough. Pastors who have used it report good results. Units of study include "What Christians Believe and Practice," "The Story of the Church," and "When We Join the Church." The material is illustrated. Both Minister's Manual and Pupil's Work Book are published by the author.

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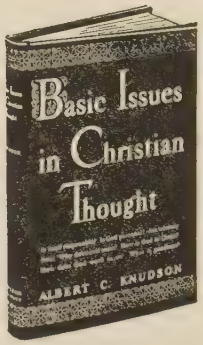

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A Philosophy of Salvation

ENDURING SATISFACTION, *by William P. McEwen. Philosophical Library, 370 pp., $4.75.*

This book argues persuasively that man's anxiety to realize his spiritual possibilities is the key to his salvation from a meaningless life. Here is a direct assertion of modern man's need for salvation from inner frustration rather than from inner depravity. It defines man's sin not as an inherent characteristic but as "an awareness of self-condemnation when he willfully fails to act or think in accordance with his self-acknowledged ideal of spiritual growth."

William P. McEwen, professor of Philosophy at Hofstra College, Hempstead, Long Island, has written a textbook on spiritual rehabilitation. He uses the terms "self-determination" and "self-salvation" in ways shocking to some theories about Jesus, but not in ways untrue to the religion of Jesus. This study of the metaphysical principle of self-causation exemplified in spiritual growth is dedicated to the personalistic philosopher, Edgar Sheffield Brightman.

The minister will be fascinated to observe how the insights of Whitehead, Toynbee, Bixler, Brightman, Blanshard, Hocking, and Einstein are marshaled to enlighten the college freshman who is seeking to withstand the disintegrating forces of his environment.

Has God a purpose in which men are called to co-operate by value realization? Has spiritual maturity any cosmic status? This introduction to reflective thinking does not claim that a reflective person is the sole author of the creative product (which is his spiritual growth) but that he is at least an indispensable collaborator and relatively self-determined.

It is hard to imagine the mass mind, the dogmatic mind, or the irresponsible mind as appealing to young people who have been oriented to think of enduring satisfaction as a quality of mind consummatory to the cultivation of the spiritual appetites of aesthetic appreciation, enlightened good will, speculative venture, and consecration to a sacred cause. Such unity of experience and self-creation points to eternal fellowship with God. Spiritual growth is defined as "the unique quality of a self-conscious, self-determined, and self-identical purpose which adjusts mere emotional desires to an objectively discovered but self-imposed ideal of personality."

Some philosophies can never undergird practical religious living. Here is a text with illuminating footnotes, offering philosophical wisdom for an atomic era. It has been used as a critique of the value side of experience in an advanced seminar group seeking to integrate knowledge into a systematic world-view. The reasoning points toward commitment to a Christlike God.

Study of the great books of the past is no substitute for wrestling with the physics, psychology, and philosophy which interpret our day and hour. The integrity of the common citizen, his concern for values, demand the formation of a Christian philosophy, growing, as Etienne Gilson reminds us, not from "the essence of Christianity which is grace, but from the very nature of the recipient of the Grace."—***F. Marion Smith.***

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Briefly Noted

THE UNITED STATES AND THE SOVIET UNION, ***prepared by American Friends Service Committee. Yale University Press, 40 pp., $1.***

Some Quaker proposals for peace with an interesting analysis of basic considerations underlying present tensions between the United States and the Soviet Union, and specific recommendations of measures for relaxing these tensions. The chief defect of this study lies in its failure to take cognizance of the aggressive activities of the Soviet Union in the Far East. It is misleading in a study of this kind to center all attention upon Germany, Eastern Europe, and the present deficiencies of the United Nations, while the Soviet Union is steadily extending its control over Eastern Asia.

NOTES ON THE NEW TESTAMENT: MATTHEW AND MARK, ***by Albert Barnes. Baker Book House, 400 pp., $3.***

A reprint of a commentary that has been used extensively since it was first published in 1832.

ESCHATOLOGY AND ETHICS IN THE TEACHING OF JESUS, ***by Amos Niven Wilder. Harper & Bros., 223 pp., $2.50.***

A revised edition of Wilder's important study on eschatology which was originally published in 1939. The material has been reworked in the light of recent American and European research in biblical scholarship as related to the eschatological and ethical elements in the teaching of Jesus.

THE CHRISTIAN DEMAND FOR SOCIAL JUSTICE, ***by William Scarlett. The New American Library of World Literature, 126 pp., 25 cents.***

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HUMAN DESTINY, ***by Lecomte du Nouy. The New American Library of World Literature, 189 pp., 25 cents.***

Important studies in the field of religion now republished as Signet Books and sold at a price which should encourage wider circulation and study.

ROME, *by Ludwig Curtius. Pantheon Books, 185 pp., $1.95.*

An illustrated selective guide to all the important churches and art treasures in Rome and its environs. The author is a member of the Pontifical Academy of Archeology. Pilgrims visiting Rome should find this manual to be a useful guidebook. It also provides interesting materials for an arm-chair tour of Rome.

ST. PAUL THE TRAVELLER AND THE ROMAN CITIZEN, *by W. M. Ramsay. Baker Book House, 402 pp., $3.50.*

THE CITIES OF ST. PAUL, *by W. M. Ramsay. Baker Book House, 452 pp., $4.*

Reprints of books which once created a widespread revival of interest in Pauline studies. Sir William Ramsay, layman of the Church of Scotland and professor at the University of Oxford, illuminated Pauline problems by focussing new light derived from history, geography, and archeology. His books have aided two generations of students toward a better understanding of Paul, the man and his message. Though old, these books are still useful. They deserve wide circulation and thorough study.

COMMENTARY ON THE HOLY SCRIPTURES—GENESIS, *by John Peter Lange. Philip Schaff, trans. Zondervan Publishing House, 665 pp., $3.95.*

The first volume in a reprint edition of the English translation of Lange's widely used commentary.

RELIGION AND RACE: BARRIERS TO COLLEGE? *by A. C. Ivy and Irwin Ross. Public Affairs Committee, 32 pp., 20 cents.*

A brief study of discrimination based on religious and racial factors as reflected in the administration of college admission policies. Negroes, Jews, and Roman Catholics are listed as the major victims of these discriminatory practices. Extensive statistical information is presented without adequate documentation.

THE BEST OF JOHN A. HUTTON, *Edgar DeWitt Jones, ed. Harper & Bros., 176 pp., $2.*

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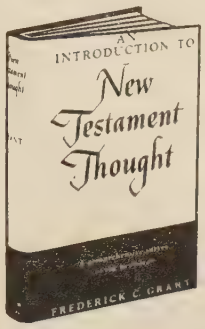

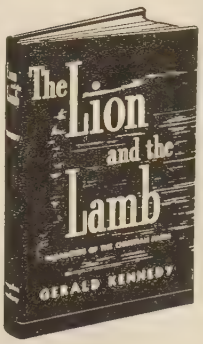

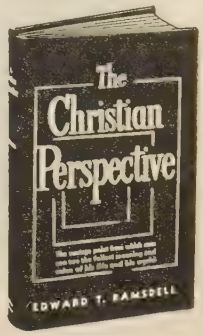

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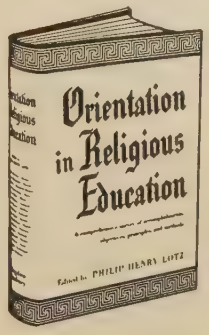

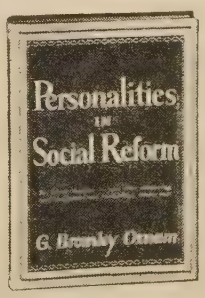

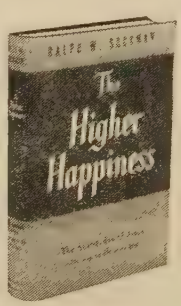

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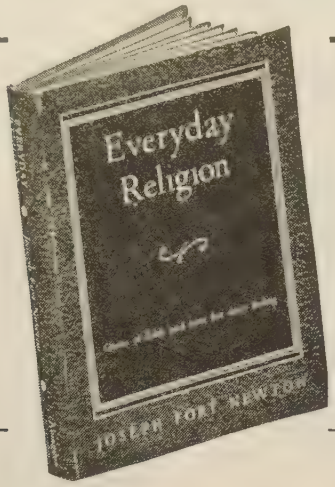

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Perils of the Preacher

By WILLIAM PETER KING

The author was before Methodist unification editor of The Christian Advocate, *formerly the official organ of the M. E. Church, South. He lives in Nashville, Tenn. With this article he concludes this series.*

A cynic asked Joseph Fort Newton if he would write on the subject, "What has taken the 'pul' out of 'pulpit'?"

Three marks of effective preaching may be mentioned.

1. *The sermon should be entertaining.* The sermon may be filled with important truths, but if the people are not listening, nothing good is accomplished. There is a chapter in one of Bishop Quayle's books on "The Sin of Being Uninteresting." We are told of a preacher who spoke into a phonograph and then turned it on to listen to his sermon. He was asleep in ten minutes.

Dr. Johnson said to Boswell, "No, Sheridan is not naturally dull. No man is that dull by nature. Such dullness is attained only after years of effort."

2. *The sermon should be informing.* First of all, we are to inform ourselves. We are to avoid trivialities and giving out false information. There are many well-prepared preachers who place emphasis on the vital doctrines of the Christian faith. This faith is to be both believed and lived. Emphasis is to be placed on Christian conduct, against the subtle sins of the spirit and social evils. Information should be given on the work of the church and the progress of Christianity in the mission fields.

A phase of preaching that should not be neglected is a message that affords some explanation of the dark problem of suffering. Suffering results from the threefold factors of natural law, human freedom, and life's interrelationships. Much that is attributed as a direct visitation of God is the result of one or all of these three factors.

However small the congregation, there are some of the hearers who are bearing a heavy sorrow. It is a comfort to know that the death of a loved one by accident is not sent by God. Too much responsibility should not be placed on God. An act of God is so deeply imbedded in traditional thought that it has become a legal term. A coroner in giving his verdict on a mysterious death pronounced it an act of God under suspicious circumstances. God is not to be held responsible for many of the happenings that bring sorrow, but he is our comfort in sorrow and gives us grace to bear it.

Death, and life after death, should be a message not reserved solely for the Easter sermon. People are dying throughout the year.

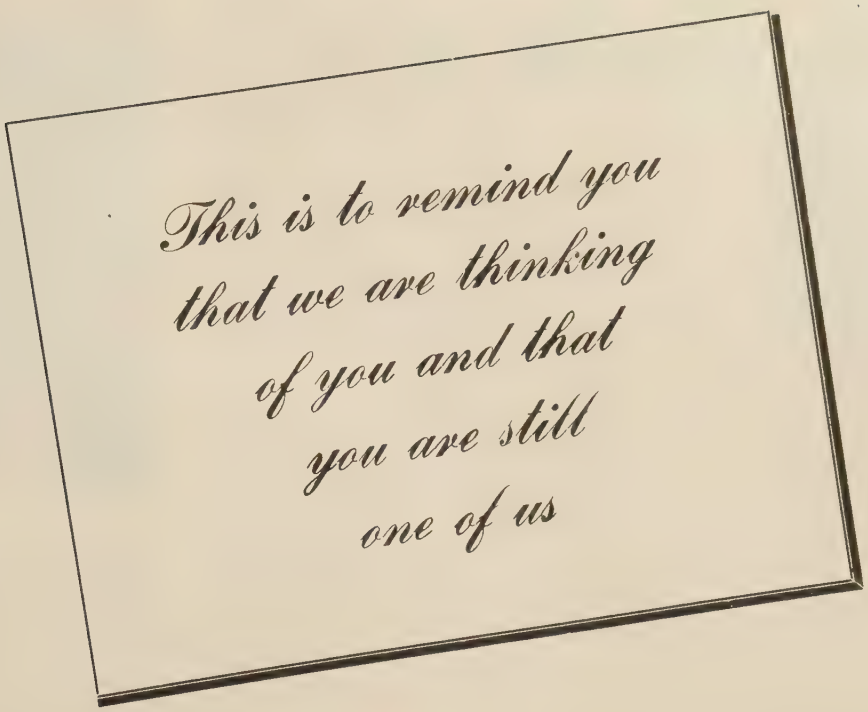
3. *The sermon should be inspiring.* Information is not enough. The Christian faith is the power of God unto salvation. Motive power must be added to knowledge, and strong motive power is needed.

There is an old fable about a dog that boasted of his ability as a runner. One day he gave chase to a rabbit and failed to catch it. The other dogs made all manner of fun of him. He retorted, "Remember, the rabbit was running for his life and I was only running for my dinner."

Paul writes, . . . *the wish is there, but not the power of doing what is right.*

An agent was trying to sell a book on farming to an old farmer. The reply was, "I am not farming now half as well as I know how." Little Willie was adjusting his tie preparatory for Sunday school. He said, "I don't see why I have to go to Sunday school, I already know more than I am doing."

Sam Jones related that a dog jumped out and took after his dog. The biggest dog in the county leaped out and took after the middle dog. The middle dog had a double motive for running, to catch up with the first dog and to get away from the big dog. We need both the motive of reward and the motive of fear. Paul stresses the strongest and most inspiring motivation, that of gratitude. *Well then, my brothers, I appeal to you, by all the mercy of God, to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual rite. Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect.* (Moffatt trans.)



HOW OFTEN WOULD a message like the one above bring happiness to some lonely person whose age, or illness, or occupation keeps them away from friends and activities that once were so dear to them?

There are thousands of aged persons who can no longer attend church and worship with the others—but their interest is just as keen as it was in younger days. They are eager as ever to take part in the work of their church and want to feel that they are a part of it.

These are the ones who would most appreciate a word from the church—a cheery greeting that would let them know that they are not forgotten.

The magazine *Home Quarterly* will carry just such a message each quarter if it is provided for them. Through it they will gain new hope and courage and feel that the church and their friends are interested in them.

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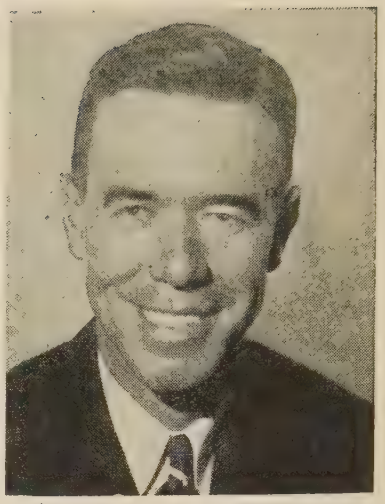
Browsing Through Recent Fiction

A Review by GERALD KENNEDY



FROM most of the windows in our home in Portland we can see three great mountains. They loom above the rest of the range so that none of the other peaks seem to be of any size. Yet this is hardly a true impression, for there are a number of fair-sized peaks which in the proper setting would seem tremendous.

I thought of this as this quarter's survey got under way. It has been a rather above-average period, for which we should be duly grateful. But one book so overshadows all the rest that it is difficult to give the others their due credit. It may be, of course, that some readers will think that one book has overwhelmed the judgment of this reviewer. However that may be, the best novel I have read in many a day—and one which is destined to dominate postwar fiction for many a decade—is John Hersey's *The Wall.*

HERSEY, *The Wall.* The Nazi policy of exterminating Jews has been too quickly forgotten in these days of communist hysteria when we hear more and more about rearming Germany for a war against Russia. John Hersey has not forgotten it, and neither will anyone who has read *The Wall.* Yet there is nothing hysterical, vengeful, or unnecesarily harrowing in it. Quite the opposite! It has a quiet, objective style that one usually associates with scientific reports rather than with fiction. This is one of the secrets of its power and effectiveness. This simple, quiet, direct understatement has a force that sentimental and flamboyant writers never achieve (Preachers, please take note). What happens to people when they are crowded behind a wall waiting for their enemies to exterminate them? What happens to the rich, the poor, the scholar, the musician, the child, the woman? This is the theme—the human spirit reacting to the brutality of the jungle. It seems to me that here is the balance to the late George Orwell's nightmare. *1984.* Men can do terrible things to their brethren, but there is an inner fortress which no external power ever succeeds in capturing. This is the theme of *The Wall,* and it is truly a great novel.

CARY, *The Horse's Mouth.* In a lighter vein, but still an important book, is *The Horse's Mouth.* Through the eyes of a ne'er-do-well painter, Gully Jimson, the story goes on its way. It could hardly be called a moral tale, for the artist is profligate and utterly undependable. He does have an eye for beauty and a hatred of sham. His friends are members of the lower class, with now and then an aristocrat offering friendship and financial support to his genius. But he was not made for the respectable life. and with a fine carelessness he throws aside what a lesser man would have kept. Gully (the painter) would subscribe to the philosophy that beauty is truth, and that if you appreciate beauty, all will be forgiven. Joyce Cary can write, and this is a first-rate piece of fiction. It is for mature readers.

LLEWELLYN, *A Few Flowers for Shiner.* One of the best novels of recent years was *How Green Was My Valley.* This book by the same author does not quite measure up, but it is still one of the good novels of the last few years. An English soldier is given a leave and loaned a truck named Rosie, to visit the grave of Shiner, his friend killed in action. The locale is Italy after the surrender, but before the end of the European war. Snowy, the hero, picks up people on his way, has his truck stolen, rescues it, and straightens out a number of tangled lives. You may remember that wonderful book of J. B. Priestley's, *The Good Companions,* which must have been written sometime during the thirties. There is the same camaraderie, generosity, and adventure in this one. The prejudice of a British soldier against the Italian people is overcome by the simple dignity and courage of the Italian peasants. For a few moments of relaxation and a pleasant escape from the cares of the day, this reviewer prescribes a liberal dose of *A Few Flowers for Shiner.*

REECE, *Better a Dinner of Herbs.* The author is a poet and this novel has the sensitive appreciation for words that is the mark of all good writers, but especially poets. Yet the style does not become an end in itself, as is the temptation when a man is a skilled craftsman. All the character comes to life, and the plot has suspense and reality. A bachelor and his small nephew sell their farm and start out to seek love and find life. They become a part of a preacher's household, with the uncle falling in love with the preacher's wife. That is the bare outline, but there is more to this book than the usual triangle. There is a unique quality such as one discovers in a biblical parable. (Not for nothing does the title come from Proverbs.) The book is not yet among the top best sellers, although it is a much better novel than some which are. I will be looking forward to the next book written by Byron Herbert Reece.

WHITE, *The Pink House.* Books about families so often fall into one of two categories: either they deal with eccentrics drawn with such sharp outline that they become caricatures, or they idealize the members of the household to the point of nausea. This book does neither, which means that you have met people like the Dicken-

son's who live in the pink house. The story comes through the eyes and experience of Norah Holme, an orphaned cousin who comes to live with the Dickensons when her mother dies. Norah, who is crippled, goes through the cruelty of being thrust aside by her cousins and ignored by her aunt and uncle. There are several "unforgettable" characters in the story. There is first of all Aunt Poll who is brusk, direct, and great. There is Paul, a gifted boy who takes a long time to find himself. There are the two girls of the family who never play decisive roles and are neither very good nor very bad. There is Aunt Rose, who is beautiful and despicable. There is Uncle John, who is remote and unhappy. *The Pink House* is in the Henry James tradition, which is to say, the central thing is not plot but people. The author of *No Trumpet Before Him* can make people live, and that is the essential mark of a good novelist.

SHELLABARGER, *The King's Cavalier.* I would wager a copy of this book against a 1944 Discipline that Shellabarger's latest will be taken to Hollywood and transformed into a movie. Furthermore, I strongly suspect that the author had this in mind when he wrote it. The book is labeled a novel, but it is really a scenario. Nothing said here will in any way add or detract from the book's success, for it has already hit the best-seller list. There are a vast number of people who will enjoy it, and reading it is a more legitimate way to waste your time than some other ways I could mention. But if you should start reading the previous novels discussed in this article, you would not be able to stand spending more than twenty minutes on *The King's Cavalier.* It is concerned with France in 1523, when Francis I was trying to gain possession of the Bourbon provinces. He was in the process of making a nation and eliminating the Bourbon conspiracy, which was trying to prevent the attainment of his goal. Blaise de Lalliere is the hero, and an English lady named Anne Russell is the heroine. The book has fighting, romance, patriotism, and is safely set in a period involving issues that now have only an academic interest to us. This, my countrymen, spells a best seller. Unfortunately, it does not happen to spell good literature.

CAMPBELL, *The Tower and the Town.* I sat next to a successful author at luncheon not long ago, and complained that books about preachers seemed to be uniformly inadequate if not downright stupid. He told me that every profession felt that way about the books written about them. His explanation was that each man has a picture of his profession in his own mind which is seldom shared completely by other members of the profession and practically never by writers outside the profession. This both cheered me and depressed me. It made me feel better that I was not the only one who was unhappy with books about preachers, but it made me wonder if my savage reactions were justified. After all, why should I expect that any writer would give me a portrait of the ministry which would completely satisfy me? All of this is a roundabout way of saying that here is another story of a preacher, and I do not like it. It seems to me sentimental and stereotyped. It never seems to deal with the real problems and issues of the ministry. The young minister means well—but that is my subtle way of trying to insult him. How long, how long, before someone produces a yarn about a preacher who is neither Elmer Gantry nor Little Lord Fauntleroy!

GRACE MACLENNAN CAMPBELL, *The Tower and the Town.* Duell, Sloan & Pearce, 342 pp., $3.

JOYCE CARY, *The Horse's Mouth.* Harper & Bros., 311 pp., $3.

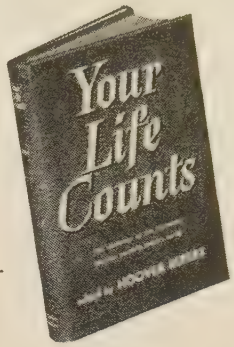
JOHN HERSEY, *The Wall.* Alfred A. Knopf, 632 pp., $4.

RICHARD LLEWELLYN, *A Few Flowers for Shiner.* Macmillan Co., 372 pp., $3.

BYRON HERBERT REECE, *Better a Dinner of Herbs.* E. P. Dutton & Co., 220 pp., $3.

SAMUEL SHELLABARGER, *The King's Cavalier.* Little, Brown & Co., 377 pp., $3.

NELIA GARDNER WHITE, *The Pink House.* Viking Press, 311 pp., $3.



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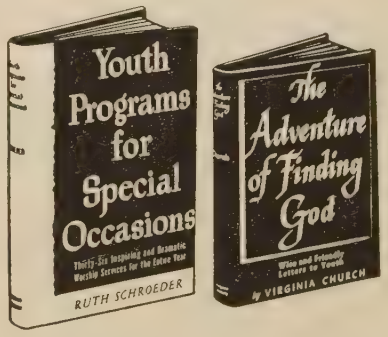

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Following is the annual Index, covering volume thirteen of THE PASTOR—September 1949 to July 1950, inclusive. Since THE PASTOR is published monthly except August, eleven issues are indexed. Articles and some letters to the editor are listed by author, title, and subject. The features called "Slants on the Religious" and "Slants on the Secular" are indexed only by author and title. Unsigned staff features (including clinical material) are listed only by title and subject. Books reviewed during the past year, including books briefly noted, are indexed separately from other material by author and title; the name of the reviewer is included in parentheses with each book listed.

Table of Abbreviations

bbn: books briefly noted
cm: clinical material
ed: editorial
fl: forum letter
if: from the idea forum
sf: staff feature
sn: sermon
sr: slants on the religious
ss: slants on the secular

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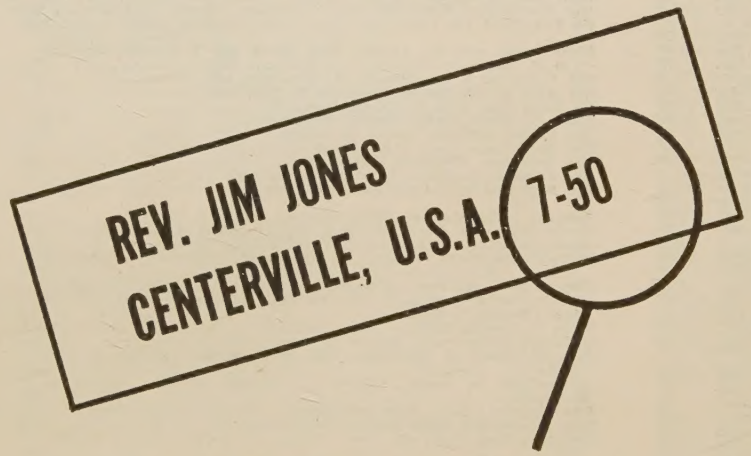

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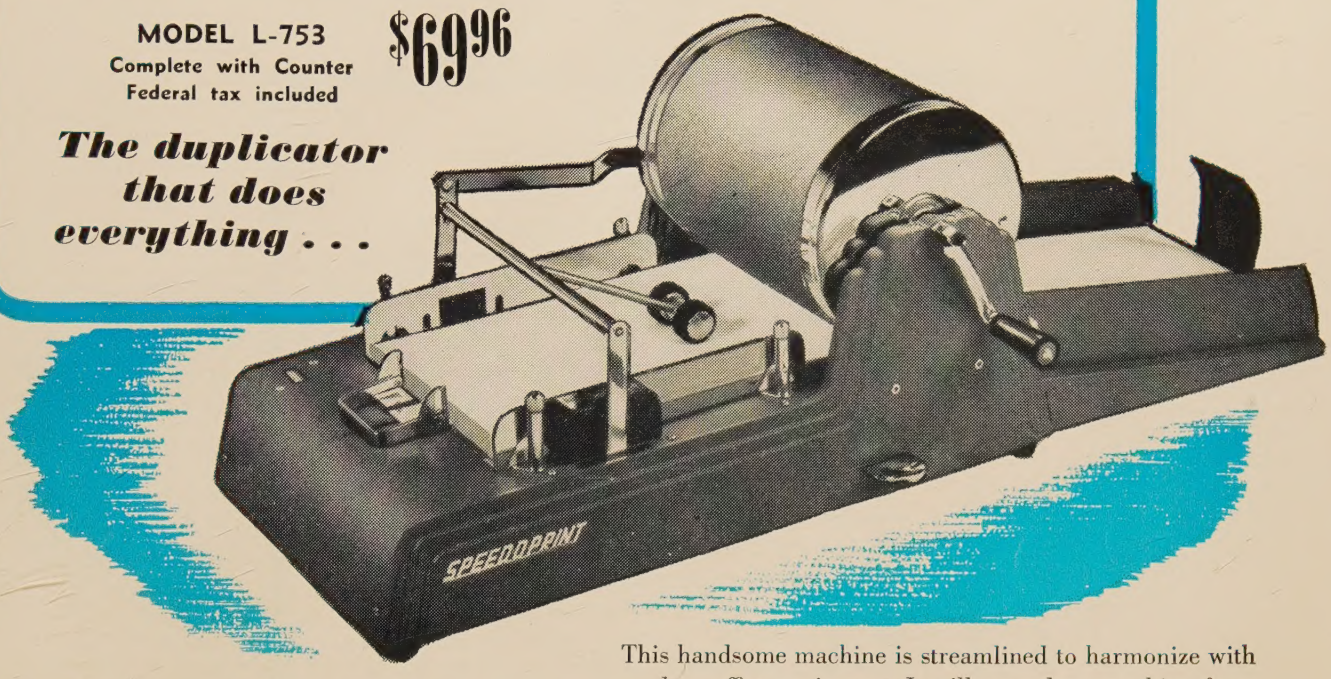

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No August Issue

¶ As the thirteenth year of publication of THE PASTOR is concluded, we remind you that the magazine is not issued in the month of August. This (July) number completes Volume 13 and the September number will be the first of Volume 14. ¶ On pages 42 through 48 you will find complete indexes to articles, books reviewed, and other features published in THE PASTOR during the past year. The Annual Index is prepared as a service to our readers who keep permanent files of THE PASTOR so that they can locate the materials easily and quickly in the future. ¶ As the current volume is closed we take the opportunity to state again the purposes of THE PASTOR: 1 to serve as a journal *of*, *by*, and *for* pastors; 2 to see the minister's job *whole;* 3 to serve as a medium for the exchange of ideas; 4 to stress the *fundamentals* of the ministry and the Christian Gospel. ¶ THE PASTOR is produced by The Methodist Publishing House to serve the ministry of the church; the Publishing House produces *The Christian Advocate* primarily to meet the needs of the laymen of the church.—Ed.

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